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EXECUTIVE EXPERIENCE:
A MULTIPARADIGMATIC ANALYSIS OF
THE WORK EXPERIENCE OF A SELECTED GROUP OF
SENIOR EXECUTIVES

A Dissertation Presented

by

JULIA SANTIAGO-APONTE

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of

DOCTOR OF EDUCATION

February 1992

School of Education

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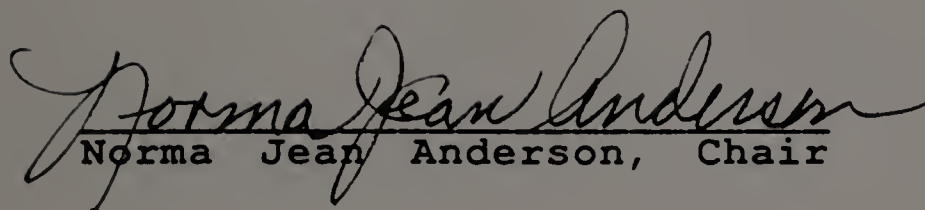
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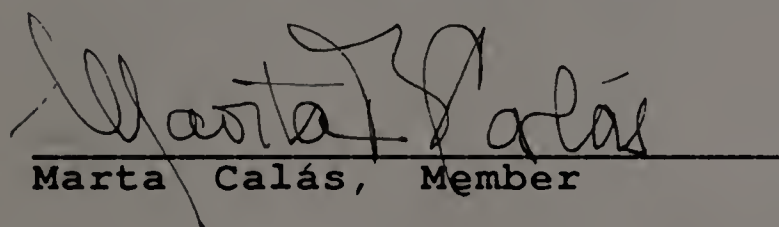
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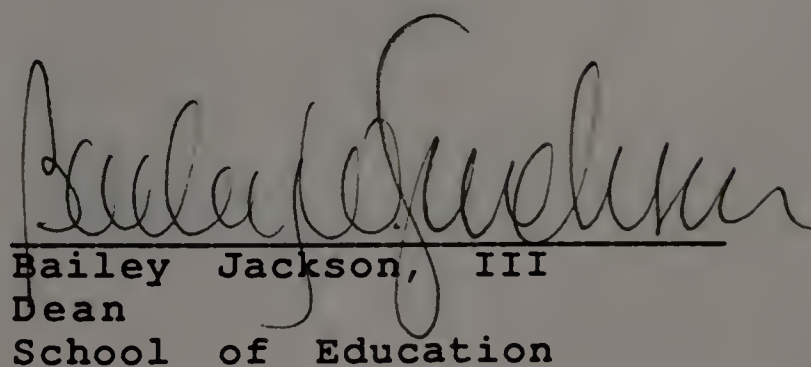
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My participants in this study I must acknowledge. These fine high level executives allocated their valuable time to participate in this study; without them the study would have not taken place. I owe them the sense of satisfaction and accomplishment that I derived from the interview process. This was truly an experience that had an impact on my thinking and my career goals.

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ABSTRACT

EXECUTIVE EXPERIENCE: A MULTIPARADIGMATIC ANALYSIS OF THE WORK EXPERIENCE OF A SELECTED GROUP OF SENIOR EXECUTIVES

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This study examined the work experience of a selected group of business executives by extending to the executive role the debate over paradigm commensurability that is taking place in the organization literature. The study set out to answer two meta-questions. These were:

- MQ1. Can executives be multi-paradigmatic?
- MQ2. What are the epistemological issues that need to be resolved so we can find out?

This study used Burrell & Morgan's (1979) sociological paradigms framework and a research method that appeared to be compatible, Bougon's (1983) Self-Q Method.

Four top level business executives were interviewed individually in Puerto Rico and New Jersey. The data generated was then analyzed through the lenses of each

paradigm in Burrell and Morgan's (1979) framework. The researcher positioned herself in each one of the paradigms and analyzed the data through the lenses of the paradigms.

The first analysis covers the two paradigms status quo paradigms: interpretive and functionalist. For the interpretive analysis, life history technique were used. For the functionalist analysis techniques associated with grounded theory were used first (Strauss, 1987). The data was then submitted to a cluster analysis.

The second analysis covers the two critical paradigms. From the radical humanist paradigm, the researcher re-examined the analysis of the interpretive paradigm from a critical perspective. Particular attention was given to the notion of self created entrapments. The radical structuralist analysis focused on the systemic contradictions embedded in corporate life. The analysis was based on a reanalysis of the findings of the functionalist paradigms.

In relation to the appropriateness of the Self-Q Method for multiple paradigms research, it was found that the method is a point of departure for multiparadigmatic analysis. The method as used, however, is not sufficient. It is recommended that complementary techniques be used in future studies.

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CHAPTER I

INTRODUCTION

Today's executives face a great challenge: to define organizational trajectories in times when change is continuous and basic assumptions about science, society and life are being questioned. Despite this changing world, executives influenced by organization theorists have limited their practice to one set of assumptions about knowledge, society, and human nature. Those assumptions belong to the dominant paradigm: the functionalist (Burrell and Morgan, 1979; Ritzer, 1981; Hassard, 1991). This paradigm is based on that which is observable, measurable, and predictable.

Within the boundaries of the United States the values of the American people are changing. Governments, communities, stockholders, and employees have expectations to which executives must attend. These expectations many times are fundamentally contradictory in that they represent conflicting world views. These differing world-views demand that we reconsider our understanding of the role of executives, that executives themselves begin to reconceptualize their role, and that academics as well as executives be concerned about alternative forms of analysis. It is this interpretation of the present conditions of

executives in American industries that this study sought to address.

A paradigm in this context refers to the most fundamental set of assumptions about ontology, epistemology, human nature, and methodology adopted by a professional community. These assumptions allow its members to share similar perceptions and engage in commonly shared practices. A paradigm is the broadest unit of consensus within a discipline (Hirscheim and Klein, 1989; Burrell and Morgan, 1979; Ritzer, 1981).

Referring to science, Kuhn (1970) has argued that at any given point in time a discipline is dominated by a specific paradigm. All those who subscribe to the orthodoxy work within the constraints of the dominant paradigm, and carry out research studies using concepts and methods that are "normal" for that period of time. This period of normalcy or stability is referred to by Kuhn as "normal science"; researchers act as problem solvers, not innovators. Their practice is geared to verifying and replicating their findings, with very small and discrete changes occurring, if any. New findings, build on what has already been discovered.

During this period anomalies appear that cannot be accounted for under existing explanations. When a

considerable number of anomalies occur that are not explainable by the concepts and methods of the dominant paradigm, a crisis occurs (Gleick, 1987; Kuhn, 1970; Ritzer, 1981). If the crisis period is unusually long, the crisis progresses into a revolution, and new concepts representing a new paradigm compete with the old paradigm for dominance. If the new paradigm is more capable of addressing the crisis, it replaces the old paradigm and a new period of normal science is established (Picou, Wells & Nyberg, 1978; Ritzer, 1981).

The period of debate between paradigms is crucial, particularly if the reigning paradigm has reached a dead end and the assumptions held have been proven no longer useful. It is during this period that it becomes necessary to look for answers in other paradigms.

Burrell and Morgan (1979), referring to organization analysis, assert that the new paradigm reigns but the old one coexists with it in some way. What is experienced is a shift from one set of assumptions to another more capable of explaining organizational life. At present the orthodoxy of organization analysis and executive practice focus on structure and on that which is quantifiable as the basis for analysis. Executives are finding, however, that the orthodoxy can no longer explain the multiple and competing realities of life in organizations. The era in which we are

living has been identified as an era of paradigm shift in the sciences as well in the humanities (Adams, 1984; Ferguson, 1980; Gleick, 1987).

The paradigm shift we currently are experiencing is different from any other the human race has experienced. It is the first one of which we are conscious while it is happening. The new paradigm will not replace the old paradigm. Our new paradigm is emerging alongside the old. It is appearing inside and around the old paradigm (Nicoll, in Adams, 1984). The new paradigm is based on the assumption that there are multiple levels of social reality and that they are all valuable as well as fundamentally different. Nicoll (1984) has stated:

The new paradigm is developing in such a way as to include three different, equally valid images of knowing and learning; the scientific (getting answers to specific questions), the exploratory (the process of discovering both what questions to ask and what constitutes useful learning--and the direct--everything is already known, it suggests that if you don't know something it is because you are not yet open to knowing at the conscious level--(p.12).

Adams' (1984) explanation of the epistemological foundations of the new paradigm embodies the main thesis of this work: not only is it possible for executives to access knowledge in

ways that are representative of different paradigm assumptions, it is necessary.

A. Statement of the Problem

Much of the literature (Robertson, 1982; Agor, 1983a, 1983b; Isenberg, 1984), acknowledges that today's executives have a variety of differing demands and operate within expanded boundaries while performing their work.

It is possible that the influence of multiple paradigms in the work of executives manifests itself in the conditions, perspectives, and cultures that comprise the situations and contexts within which executives work today. The way the role of executives is conceptualized, however, is characteristic of the orthodoxy of organizational studies: functionalism. While much attention has been given to the multiparadigmatic nature of the study of organizations, the work of executives has virtually been ignored in this analysis. That is, the advantages of conceptualizing executive work as multiparadigmatic have not been explored. Therefore, educators and trainers who create development programs for executives are forced to rely on narrow conceptualizations to make decisions about program contents. This situation creates a self-perpetuating gap in the literature that demands attention.

B. Significance of the Study

The significance of this study is its exploratory nature. It extends to the role of the executive the existing debate over the relevance of multiple paradigms for understanding organizations. This debate is necessary to expand the scope of our understanding of the role of executives and their own understanding.

C. Organization of this Document

This study has been organized in six chapters. The first chapter, this introduction, establishes the frame of reference of the study and the position of the researcher.

The second chapter is a review of literature. The review begins with a definition of the term "executive". The definition is followed by an analysis of selected writings and research studies on executives, sociological paradigms and organizations. This review has been organized according to the four paradigms in Burrell & Morgan's (1979) framework, the interpretive, functionalist, radical humanist and radical structuralist.

The third chapter is a description of the methodology used to carry out this study, the Self-Q Method. The chapter begins with the underlying assumptions of the method,

followed by the questions the research study set out to answer. The data collection procedures are described. The chapter also presents a description of how the data will be presented in chapters four and five.

The fourth chapter is a report of the results of the study and the analysis of the data from the position of the two status quo paradigms. Within this chapter, the first analysis will be from the interpretive paradigm. This will be followed by a functionalist analysis.

The fifth chapter is a report of the findings from the critical paradigms. The first analysis will be radical humanist, followed by a radical structuralist analysis. The last section in this chapter is a methodological note about the experiences of the researcher in using this method of multiparadigmatic research.

Chapters four and five will each include a methodological note about the experiences of the researcher in using the Self-Q Method for multiparadigmatic research.

The sixth and last chapter offers a summarizing statement of the findings and recommendations to researchers, academics, organization development and training practitioners, as well as for executives.

CHAPTER II

REVIEW OF LITERATURE

The executive role is dependent on the existence of a concept of organization. This suggests that the same paradigmatic orientations that influence the study of organizations are useful for understanding executive work. To explore such influence this review focuses on three areas of knowledge: the literature on executives, organization theory and the concept of sociological paradigms. The model used to analyze the literature is Burrell and Morgan's (1979) metatheoretical framework.

A. Definition of Executive

The term "executive" has been used in different and inconsistent ways in the literature. Frequently, the term "manager", "administrator", "top manager" and "executive" are used interchangeably, as if they were synonymous. This free use of the term is stimulated by the diversity of opinions about the nature of the job of executives. There is no agreement in the field as to whether executives practice administration or management. Hodgkinson (1983) has argued that:

"The distinction between administration and management...can be understood in broad terms as paralleling the distinction

between policy making and policy implementation, between the judgemental and active sides of organizational life (p.1)."

For Hodgkinson executives are thinkers, they practice administration and deal with the abstract; managers deal with the concrete, they are actors. The hierarchy between administration and management can be interfaced with the role related hierarchy proposed by Glenn (1985). According to Glenn (1985) at the very top of the hierarchy is the executive, followed by the manager, then the supervisor, and at the very bottom, the technician.

In this paper the term executive refers to individuals who carry out their roles at the highest levels of the organization, namely, presidents and chief executive officers, vice presidents, senior executives or top management. A distinctive characteristic that separates managers and executives is that executives in the normal course of their work make decisions that have significant impact on the performance and direction of entire organizations. Managers, on the other hand, are associated with the practical, quantitative and technical aspects that affect parts of an organization. Managers are implementors of executive thinking at the middle and lower levels of hierarchies (Glenn, 1985; Hodgkinson, 1983; Drucker, 1966).

Executives' thinking does not deal with discrete items, instead they work with complex problems and issues that are interrelated and generic in nature (Isenberg, 1984; Drucker, 1983). Executives are philosophers, they set the course of the organization and leave to managers the oncourse interventions (Barnard, 1951; Drucker, 1966; Hodgkinson, 1983).

B. Sociological Paradigms and Executive Work

Burrell and Morgan (1979) classified organization literature in four distinct sociological paradigms: functionalist, interpretive, radical humanist, and radical structuralist.

The framework has two dimensions. Horizontally, illustrated in figure 1, the authors present two opposing views about the nature of science: subjective and objective. The debates between the subjective and objective dimensions are about which ontological position holds the truth about reality, which epistemological position is more reliable, what is the relationship of people to society and what is the most appropriate method to investigate and advance social science.

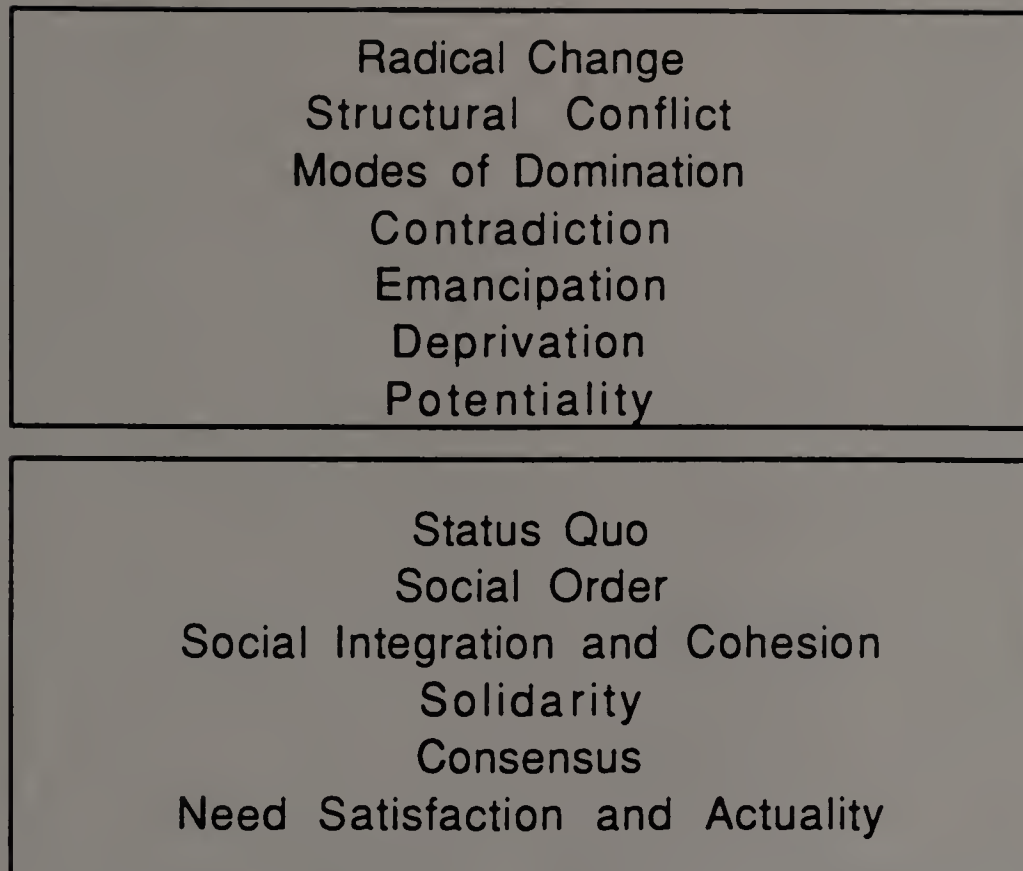
APPROACHES TO SOCIAL SCIENCE

Subjective Approach		Objective Approach	
Nominalism	... Ontology ...	Realism	
Anti-Positivism	... Epistemology ...	Positivism	
Voluntarism	... Human Nature ...	Determinism	
Ideographic	... Methodology ...	Nomothetic	

Figure 1. The Subjective and Objective Dimensions of Burrell & Morgan's (1979) metatheoretical framework.

Vertically, Burrell & Morgan (1979) present opposing views about the nature of society: the sociology of radical change and the sociology of regulation. Figure 2 offers a list of the issues and concerns about each one of the dimensions.

CHANGE



REGULATION

Figure 2. Change and Status Quo Dimensions in Burrell & Morgan's (1979) metatheoretical framework.

When superimposed, the dimensions expose four quadrants each representing a distinctive position regarding these two dimensions (See Figure 3). The radical humanist and the radical structuralist share the same position about the nature of society, however, they hold fundamentally opposing view about the study of science. Similarly, the interpretive and functionalist paradigms agree on their positions about

the nature of society, and they disagree in the debate over generation of knowledge.

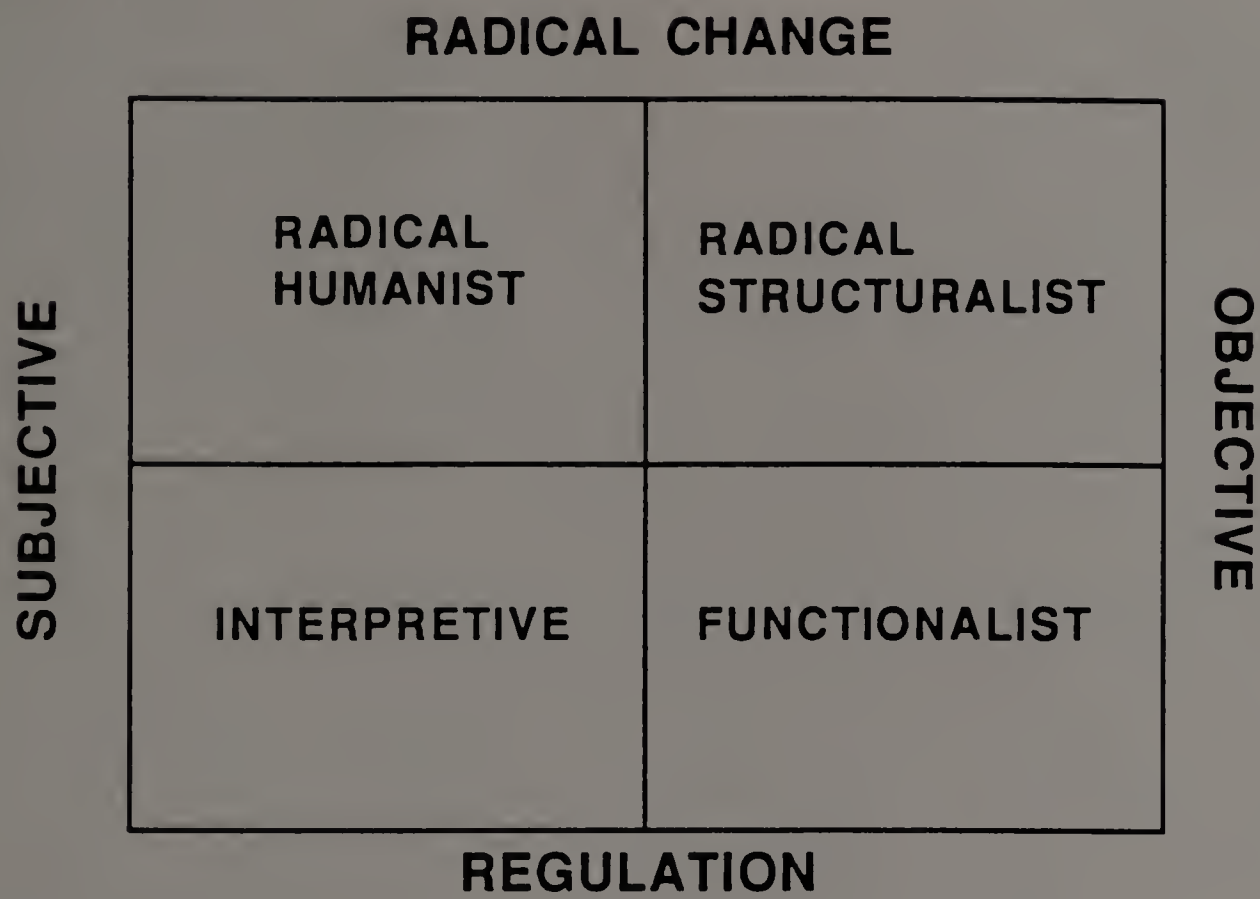


Figure 3. Burrell & Morgan's (1979) metatheoretical framework.

For purposes of this analysis, we will associate different conceptions of executive work with each paradigm in Burrell and Morgan's (1979) metatheoretical framework.

Is it possible to be multiparadigmatic? Since the first edition of Kuhn's publication of The Structure of Scientific Revolutions in 1962, much debate has been generated about the discreteness of paradigms. One form of

that communication of different degrees between the paradigms is possible. Critics as well as supporters of each side have attributed both of the debated positions to Kuhn. Burrell and Morgan (1979) analyzed organization literature using as a framework Kuhn's concept of paradigms. Although the authors acknowledge that Kuhn used the term paradigm in twenty eight different ways, Burrell & Morgan (1979), Ritzer (1981), Hassard (1988) and other scholars, use the term paradigm to refer to alternative ways of viewing social realities, in essence different ways of seeing the world. A paradigm is the broadest unit of consensus within a science. Paradigms bring together a variety of theoretical perspectives that on the surface appear to be different. Once analyzed, however, it becomes clear that it is the underlying philosophical assumptions about the nature of society, science, and human nature that provide the links for the theories within a paradigm (Burrell and Morgan, 1979; Ritzer, 1981).

Burrell and Morgan, while not very clear on the issue of paradigm diversity in their work of 1979, did allow room for some understanding. Regarding the discreteness of paradigms, Burrell and Morgan (1979) stated:

[The four paradigms] offer alternative views of social reality, and to understand the nature of all four is to understand four different world views. (p.25).

They did state, however, that interparadigmatic communication goes only as far as understanding. They believe that a synthesis is not possible because each paradigm is based on different, fundamentally conflicting assumptions.

Speaking to the same issue, Ritzer (1981) has stated:

My view is that paradigms, at least in sociology, are not incommensurable. Although there are major differences among sociological paradigms, it is possible to integrate insights derived from supporters of each of them into a new sociological paradigm. The goal here is not to integrate the paradigms, but to use ideas from them in the development of a new paradigm that cuts across levels of social reality (p.11).

When Ritzer (1981) refers to the integration of insights he does not mean that a new paradigm integrates and replaces all extant paradigms, what he means is that the paradigm deals with the various levels of social reality in an integrated way. Ritzer (1981) identified two levels of social reality: microscopic and macroscopic:

At the microscopic level we can think of the individual actor with his or her thoughts and actions. Although all actors think and act, we can view these processes as microscopic in the sense that we can locate them within a single individual.

The microscopic level of Ritzer's analyses is consistent with the subjective dimension of Burrell and Morgan's (1979) framework. The emphasis is on the individual's interpretation of the individual's experience. At the other

end of the continuum is the macroscopic level, consistent with the objective dimension of Burrell and Morgan's (1979) model. Here we find groups, organizations, society and even the world. Ritzer (1981) asserts that the basic disagreement between the paradigms is about which is the most important "level of reality" in the social world. By adopting the notion of levels of social reality it is possible to look for explanations of phenomena from a multiparadigmatic perspective. Each paradigm addresses itself to different matters.

Burrell and Morgan (1979), as well as Ritzer (1981) speak to some form of communication between paradigms. Burrell and Morgan (1979) were very subtle about this communication. Ritzer (1981) was much clearer because the thesis of his model is based on interparadigmatic communication. In 1984, however, Morgan advocated paradigm diversity and developed a convincing argument about "the opportunities and challenges that paradigm diversity poses for the development of organization studies" (p.306).

Kuhn (1970b), in response to some of his critics (1970b) attempted to restate his position on paradigm discreteness:

"I do not believe that it is ever total or beyond recourse...I have regularly spoken also of partial communication and

I believe it can be improved...to whatever extent circumstances may demand and patience permit (p.232)

Kuhn (1970b) explains that because the members of a scientific community are immersed in a particular type of literature and share similar training, communication between members of a different community might be stressful but not impossible.

Gioia & Pitre (1990) agree that single paradigm analysis is too narrow for understanding organizations. This argument about how we access concepts from other paradigms is based on conceptual transition zones that are blurred and at the boundaries of the neighboring paradigms in Burrell & Morgan's (1979) model.

Gioia & Pitre (1990) state that irreconcilable paradigmatic differences might be considered together:

Given our multiparadigmatic perspective, we believe it would be useful for theory building to be viewed not as a search for the truth, but as more of a search for comprehensiveness stemming from different world views(p. 587)

Gioia & Pitre (1990) propose that to be multiparadigmatic is to be able to position one's analysis at the transition zones of the paradigm boundaries. This approach, they argue, can be aided by the use of second order constructs. Second order constructs are used to explain phenomena at the discourse

level. If one considers that Burrell & Morgan (1979) say that the outer boundaries of a paradigm represent extreme positions and between them are different degrees of adherence to tenets of a paradigm, Gioia & Pitre (1990) in essence are saying that paradigm commensurability is not possible with the schools of thought that are located at the extremes of the paradigm. For example, communication between Taylorists and Solipsists is unlikely.

Hassard (1991) operationalized the concept of paradigm commensurability. He conducted a study of an organization based on the investigation of four different issues specific to each one of the paradigms in Burrell & Morgan's (1979) framework. The theories and methods utilized were also relevant to the four paradigms. Hassard (1991) in essence conducted four different research studies.

Parker & McHugh (1991) criticized Hassard (1991) and argued that Hassard's study is not multi-paradigmatic that the insights obtained by Hassard are the result of "outcomes of different methodological approaches." Parker & McHugh (1991) appear skeptical about paradigm commensurability, however, they stated:

Cross paradigm dialogue may well be possible, probably happens anyway and should most certainly be encouraged. It is only through transgressing boundaries that new and exciting

certainly be encouraged. It is only through transgressing boundaries that new and exciting

forms of knowledge can emerge and this is a point on which Dr. Hassard and ourselves are in full agreement.

It is our position that understanding all four paradigms in Burrell and Morgan's (1979) framework is necessary for today's executives. Even though the paradigms represent positions in conflict, there is great benefit in conceptualizing from the perspective of multiple paradigms. It offers a more comprehensive view of social matters.

The question then is: what are some of the expectations of executives' work from the perspective of each paradigm? The following is an examination of this question and a presentation of research studies about the work of executives work that appears to have an affinity with each one of the paradigms.

1. Functionalist Paradigm

The mainstream of organization theory lies within the functionalist paradigm. Burrell and Morgan (1979) claim that the functionalist approach to the study of social science is characterized by:

...a concern for providing explanations of the status quo, social order, consensus, social integration, solidarity, need satisfaction and actuality. It approaches these general sociological concerns from a

Functionalists approach the study of organizations from a realist standpoint; they take the existence of organizations for granted. Organizations are given a concrete reality of their own, as if they were tangible and observable in the natural world. This ontology has influenced the emphasis on organization hierarchies, organization charts, structures, and titles within the corporate and business worlds.

The positivist approach to understanding organization analysis is based on epistemologies that apply traditional models and methods from natural sciences to the study of human affairs. Positivists believe that only measurable facts constitute knowledge and that the growth of knowledge is basically a cumulative process (Burrell and Morgan, 1979; Ritzer, 1981).

The deterministic approach to organization analysis is based on the assumption that human nature is rationally determined by universal reason. Therefore, it is an individual responsibility to understand and accept one's place in the scheme of things.

Nomothetic approaches for studying organizations place emphasis on the search for regularities of behavior and correlational measures. Samples are usually large and systematic and the methods used for data collection are

standardized and organized into observation categories. Their preferred data collection techniques are questionnaires, survey interviews, and historical documents (Rogers, 1983; Picou, Wells & Nyberg, 1978).

Organization analysis from this paradigm assumes that organizations are predictable, highly rational, and impersonal (Blake and Mouton, 1966; Dearmond, 1946; Gordon, 1961). The military and machine metaphors used to articulate a highly structured and controlled image of organizations are examples of such determinism (Dearmond, 1946; Morgan, 1980).

In the military organization the main role of the executive is to think for and execute through others, and to maintain organization cohesion (Dearmond, 1946; Schell, 1957; Thompson, 1961; Barnard, 1951). In the mechanistic organization people are parts of a machine and must behave in prescribed ways so it can achieve its goals and objectives. The early military and machine metaphors were influential in Henry Fayol's work on the theory of management. For Fayol (1949) the main executive tasks were: planning, organizing, commanding, and coordinating. The emphasis on carrying out these tasks was for the executive to obtain the compliance of organization members in a highly structured and detached manner. Executives were expected to command authority.

Functionalist theorists have also borrowed biological metaphors from the natural sciences to understand social organization. This form of analysis compares organisms, species, and ecological relations with the social acts of individuals, groups, and population. Every part of the system is assumed to have a vital function in the needs of the total system (Barnard, 1951; Burrell & Morgan, 1979; Morgan, 1980).

Barnard, for example, (1951) characterizes executive functions by using biological metaphors:

"The executive functions serve to maintain a system of cooperative effort. They are impersonal. The functions with which we are concerned are like those of the nervous system, including the brain in relation to the rest of the body. It exists to maintain the bodily system by directing those actions which are necessary [to] more effectively adjust to the environment ..." (p.216-217).

Barnard (1951) saw organizations as social enterprises, influenced by the environment and by the individuals within it. He perceived organizations as cooperative living systems striving for equilibrium (Barnard, 1951).

Functionalists who adopt biological metaphors rely primarily on social systems' theories for analysis of organization life. They are concerned with interrelationships between parts, structure, function and

needs. The overriding concern is the equilibrium attained when systems needs are satisfied, producing evolution and growth in an irreversible way.

From this perspective, executives look outside of the organization to detect the demands of the environment, then look inward and attempt to adapt the organization accordingly. These executives rely heavily on an accurate interpretation of the events in the environment and would be at a loss without analytical skills that can help them understand how conditions external to the organization demand internal change. Human relations skills are also important for the functionalist executives who espouse systems theories. These are the skills that facilitate organization members' commitment to adaptation in a fashion that maintains equilibrium (Katz, 1955; Guglielmino, 1979; Mintzberg, 1973).

Pluralism is another variation of functionalist theorizing. Pluralist organization theorists place great emphasis on individual and group interests and power, and the conflicts such interests and power can create in social organization. The pluralist functionalist sees conflict as an inherent characteristic of organizational affairs and they seek to work with it. Pluralists assume that power exists only in relation to people who have other kinds of powers; for example: employees, customers, government officials,

financial sources and shareholders. The executive task in this context is to meet the expectations of these powerholders so as to persuade them to willingly lend their power to further the interests of the organization (Barnard, 1951; Ginzberg, 1988; Levinson, 1981).

In Ginzberg's (1988) words: "No executive, no matter how talented can hope to accomplish anything of enduring importance, except by eliciting and maintaining the support of interested and concerned followers (p.7)." The strength of such support depends on the strength of the pluralistic images and messages the executive is able to transmit.

The functionalist paradigm is exhibited in the research by Katz (1955). That research study focused on executive skills: technical, human [relations], and conceptual. For Katz (1955) technical skills consist of those that emphasize proficiency in specific kinds of activities, methods, processes, procedures, or techniques. He used the term "human relations skills" to describe an executive's ability to lead and work as part of a team. The ability to see the organization as a whole Katz (1955) termed "conceptual skills". Barnard (1951) and Katz (1955) dominated the literature on executives and even today are continuously quoted and used as a departure point for other works.

The study by Katz (1955) is the basis for Guglielmino's (1979) research study. The study conducted by Guglielmino (1979) at the University of Georgia involved professors of management, directors of training of Fortune 500 companies, and mid-level managers throughout the United States. The study confirmed the same groups of skills identified by Katz (1955) and reflected a hierarchy of the skills categories, consistent with the hierarchy in administrative jobs in organizations (Guglielmino, 1979). It was found that only 18% of the total skills used by executives are technical, 35% are human skills, and 47% conceptual skills.

Mintzberg's (1973) study on what executives actually do, was based on interviews and observations of five American CEO's. He found that executives carry out a very complex, intertwined combination of interpersonal, informational, and decisional roles that are far from the structured. The image of executives as orderly and systematic that was being portrayed by the literature during the seventies was a fallacy of academics.

Executives, Mintzberg (1973) reports, process soft information, perform a series of ceremonial and symbolic duties, and show no structured pattern to their work. Mintzberg's (1973) work represents a turning point in the

literature, in that it is the first research-based study that exposes the inconsistency between the perception of the executive as systematic, linear, and factual and the reality of their performance. Mintzberg's study establishes the difference between the work of the executive at the top and managers at lower levels.

Lang and Krul (1978) conducted a large scale study in which two thousand top level executives of Fortune 500 companies responded to a 69 item questionnaire for the purpose of establishing a profile of executive traits that would be the basis for the development of an instrument to measure executive potentials. The study identified eleven profile dimensions: ambitious, self-assertive, enthusiastic, creative, innovative, self-directed, receptive, adaptable, composed, perceptive, and systematic. These dimensions are relevant to all executives. On the surface, these dimensions appear to deal with issues internal to the individual. In this case, however, the researchers relied on their own definitions of each concept and used information external to the individual's experience to define dimensions.

2. Interpretive Paradigm

The primary concern within the interpretive paradigm is understanding the subjective experience of individuals. Interpretive thinkers believe that the starting point for understanding the interrelationship between individual a priori knowledge and empirical reality is in the mind and intuition (Burrell and Morgan, 1979; Rogers, 1983). According to Burrell and Morgan (1979) the interpretive approach to the study of social affairs, "tends to be nominalist, antipositivist, voluntarist and ideographic" (p.27). To approach the study of the social organization from a nominalist ontology is to accept that there is no real structure to the world except in people's minds. Interpretivists will accept, however, that the world external to the individual is made up of names, symbols, concepts and labels to facilitate understanding, but they are artificial, created for convenience, and subject to scrutiny. For the interpretivist the world emerges from the intentional acts of people, and through their social interaction (Burrell and Morgan, 1979; Smircich and Stubbart, 1985).

as relativistic and can only be interpreted from the personal perspective of individuals. For the interpretivist, inquiries begin before theorizing (Burrell & Morgan, 1979; Ritzer, 1981; Sharrock & Anderson, 1986).

Interpretive theorists tend to support the position that human beings are free and that the entire phenomenal world as we experience it is an expression of the will (Burrell and Morgan, 1979). It is within the individual that everything begins; individuals are creators of their own reality. Interpretive theorists prefer ideographic research methods. These methods, popular with anthropologists and historians, require that the researcher suspend any prior judgment, knowledge, or understanding of the phenomena under investigation. These inductive methods are open-ended. Some focus on process, others on language. Interpretivists are expected not to take a priori concepts or knowledge for granted. When they face a phenomena they understand they are facing a pure possibility.

The task then for the interpretive researcher is to reconstruct the characteristics of the experience or phenomena under investigation and to accept the participants reconstruction as fact. Essential to this process are methods of inquiry that can follow the nature of that which

is being investigated (Burrell and Morgan, 1979; Rogers, 1983).

According to Burrell and Morgan (1979), the concept of organization has been primarily explored from the perspective of phenomenological sociology and ethnomethodology. Phenomenological sociology is concerned with the study of consciousness; that is, how people experience their everyday life in the real world and what it means to them. People make sense of their situation by engaging in an interpretive process that forms the basis for their individual and collective behavior. Meaning then becomes dependent on a reflection of what has already been experienced. The process of understanding the meaning of other people's experiences is a process in which individuals make use of ideal types derived from the common sense understanding of the natural world (Burrell and Morgan, 1979; Smircich and Stubbart, 1985).

Ethnomethodology is concerned with studying the process by which people reconstruct and make sense of their everyday lives. Garfinkel (1967) used the term ethnomethodology to mean the access individuals have to the common sense knowledge of society and the methods they use to account for their world as experienced in everyday life. Garfinkel's concerns were for the underlying structures of common sense

situations as reflected in the way people articulate the reconstruction of their experience.

Some writers have distinguished between linguistic and situational ethnomethodology. Linguistic ethnomethodologists focus on the way in which everyday conversations are structured. They pay special attention to the meaning of the unstated and meanings that are taken for granted. Situational ethnomethodologists, like phenomenological symbolic interactionists, seek to understand meanings that people share about social encounters. These shared meanings influence the organization environment and serve to continuously change reality (Burrell & Morgan, 1979; Rogers, 1983).

To study organizations from an interpretive perspective is to be concerned with how individuals interpret their experiences (sense-making). It is also to be concerned with the meaning of their experience to them, and how the enactment of their experience together with the interaction process of other actors influence the construction of social reality. Metaphors such as culture, role, theater, and drama have been key to the symbolic understanding of this form of theorizing.

The culture metaphor is characteristic of symbolic organization theory. From this perspective organizations are

patterns of symbols that are maintained through language, beliefs, customs and rituals to facilitate shared meanings and shared realities (Morgan, 1986; Smircich, 1983). It stresses the roles that human actors play in enacting their organizational realities and how this enactment contributes to overt and covert shared meanings.

The theater metaphor is useful in illustrating ceremonies and rituals that influence the creation of organizational realities. In assuming, interpreting, and carrying out their organization roles, people become actors who play characters. Language becomes crucial for performing a number of character roles for different audiences. This type of analogy describes the organization as a stage. Costumes, public and private behavior, stage fright, and casting concepts acquire special meaning in this form of analysis (Mangham and Overington, 1983; Morgan, 1986).

Interpretive executives seek knowledge and information in the experience of organization members and are not incrementalist (Bennis and Nanus, 1985). Interpretive executives seek to understand individual and group meanings reflected in the norms, attitudes, personal values, and views of the world about situations that are common to organizational members (Kakabase & Parker, 1984; Levinson & Rosenthal, 1984; Smircich and Stubbart, 1985).

The development of shared meaning is an integral part of the process of obtaining the commitment of organization members to the evolving nature of the executive's platform. Interpretive executives seek commitment as opposed to compliance and they do so through a process characteristic of the status quo. Executives shape the context for organization members to the extent that the executive's reality becomes the reality of others (Smircich & Morgan, 1982). The way organization members perceive and respond to the executive's vision is crucial to the success of the executive. In essence, executives are visionaries who communicate their visions and facilitate their translation into reality (Bennis and Nanus, 1985; Glenn, 1985).

The interpretive executive requires significant use of conceptual skills, and relies much less on technical and human relations skills (Katz, 1955; Guglielmino, 1979). Some of the most significant research extends the definition of these skills to include creativity (Katz, 1955; Lang and Krul, 1978), intuition (Agor 1983a), flexibility, a special ability at synthesizing and translating intention into reality (Bennis in Srivastara, 1983).

Interpretive executives are right brain (Agor, 1983b). They rely on intuition and are particularly skilled at dealing with ambiguous situations. This type of executive is

perceptive and adaptable (Lang & Krul, 1978) and is continuously acting while thinking. Thinking is inseparable from acting (Isenberg, 1984).

Studies that address the executive role and skills from a perspective consistent with the interpretive paradigm are very limited. Two studies were found that attribute to the executive characteristics and skills consistent with this paradigm (Agor, 1983a, 1983b; Isenberg, 1984), although the studies were not conducted using interpretive methodology.

One was a study of twelve executives from Fortune 100 companies conducted with the purpose of studying the thought process of executives (Isenberg, 1984). In summarizing his findings, Isenberg stated:

...Senior executives tend to rely on several general thought processes such as using intuition; managing a network of interrelated problems; dealing with ambiguity, inconsistency, novelty and surprise; and integrating action into the process of thinking (p.84).

In another study of 2000 executives in the United States conducted over a period of two years, it was found that executives at higher levels, more than at any other level in the organization (Agor, 1983a; 1983b), use their intuitive ability to make decisions. Other characteristics of right brain executives according to Agor (1983) are that they prefer inductive reasoning, rely on feelings to formulate

ability to make decisions. Other characteristics of right brain executives according to Agor (1983) are that they prefer inductive reasoning, rely on feelings to formulate opinions, and prefer participatory structures and situations that are fluid and spontaneous.

Although the interpretive and the functionalist paradigm are in different camps in relation to the subjective-objective dimension, they share a common concern for the preservation of the status quo. Interpretivists challenge the taken for granted world; however, instead of restructuring it, they seek to understand the world as it is.

3. Radical Humanist Paradigm

The radical humanist paradigm shares ontological, epistemological, human nature, and methods assumptions with the interpretive paradigm (Burrell & Morgan, 1979). The two have fundamental differences, however, about the nature of change. Ontologically, radical humanists take the position that the external world is made of socially constructed names and symbols that are only useful in making sense of the world around us. They believe that the ultimate reality lies in the mind (Burrell & Morgan, 1979).

The radical humanist paradigm subscribes to a subjectivist epistemology that is antipositivist, a concept

idealism is based on the assumption that individual consciousness is a continuously creative process generating a perpetual stream of ideas that serve to construct a world external to mind (Burrell & Morgan, 1979). The implication is then that to understand the world outside of us it is necessary to understand the conscious mind. Consciousness then becomes essential to understanding social reality.

On the other hand, objective idealism is based on the assumption that individual consciousness and the external world mirror the same reality, and that they each influence the other. The objective idealist argues that the truth lies on both sides of every question in an antagonistic relationship to itself. Everything is in a process of constant change, and while it changes it continues to create contradictory relationships. The basic difference between objective and subjective idealism is that subjective idealism focuses the analysis on the individual's subjective experience and on people's ability to recreate their subjective reality. Objective idealism on the other hand, recognizes and brings into the analysis the external world and the individual's continuous reconstruction of it (Burrell & Morgan, 1979).

The roots of the radical humanist paradigm have been attributed to a young Karl Marx. Marx, inspired by Hegel's

dialectical method, believed that all objectifications found in the outside world are human creations, including religion. For the young Marx, consciousness is where an emancipatory philosophy lies- a philosophy that recognizes people's ability to create and change the world (Burrell & Morgan, 1979; Forester, 1983; Ritzer, 1981).

The radical humanist assumptions about human nature conform to those of the interpretive paradigm. They both support the premise that human beings create and recreate their own realities. The difference between the two, however, is of an ideological nature and concerns about society and the order-conflict debate. While interpretivists are content with the construction of their world, radical humanists believe that because humans at times become trapped in their own creations it is important to challenge the constructed reality. The process of challenge is one that leads to consciousness, and ultimately, liberation. This state of consciousness is dependant on critical self-reflection that is articulated and subject to challenge (Denhardt, 1981).

Critical theory is the principal line of development in the objective idealist tradition and is the most promising in terms of its application to organizational sociology. Critical theory is interested in how people create society,

how society comes to have a life of its own, and how society constrains people (Ritzer, 1981). The main thrust of critical theory is to challenge the status quo (Burrell & Morgan, 1979; Ritzer, 1981).

The metaphor of organizations as psychic prisons is characteristic of the radical humanist paradigm. The metaphor is used to illustrate the fact that while people create their reality, they often do so in confining and restrictive ways. This metaphor illustrates the state of mind that is stimulated by the power our society has vested in organizations (Morgan, 1986). People become trapped in their own creations when they accept the imposition of rationalized patterns of understanding and behavior.

Critical organization studies with radical humanist roots have been very limited. Denhardt's *In the Shadow of Organization* (1981) represents a breakthrough for radical humanist organization analysis. In his book Denhardt integrates knowledge from depth psychology, phenomenology, and critical theory. This work, however, has yet to influence organizational practice. The insights of Denhardt's work have been limited to academia.

A fully developed critical organization theory would be concerned with the analysis of communication in light of the structural settings of power, status, and possible

domination. This analysis would emphasize concepts such as consciousness, alienation, and critique.

We found no evidence of radical humanist executive practice in our review of literature. However, there is one recent corporate phenomenon that caught our attention because of its possible affinity with the radical humanist paradigm. It's the phenomena of *skunkworks*. According to popular literature there is a growing awareness in organizations of the confining nature of bureaucracies especially with regard to the creative energy of individuals. As a result, individuals are being removed from the corporation's facilities to protect them from corporate rigidity and red tape. It is believed that away from the organization, in places that are more appropriate for inspiration, a free flow of creative energy is more likely to occur. This idea is being studied as "intrapreneurship", (Peters & Waterman, 1982).

Executives who wish to benefit from the analysis that can be generated from a radical humanist perspective would pay special attention to the constraining nature of organizations. The work of executives has not been analyzed by the radical humanist theorists. We speculate, however, that an analysis of how executives could benefit from radical humanist concepts would require executives to be able to

pay special attention to the constraining nature of organizations. The work of executives has not been analyzed by the radical humanist theorists. We speculate, however, that an analysis of how executives could benefit from radical humanist concepts would require executives to be able to self-reflect critically (Denhardt, 1981). The ideological and ontological differences between the tradition in organization studies and the radical humanist perspective puts the latter out of reach for executives and other practitioners.

4. Radical Structuralist Paradigm

The main concern of the radical structuralist paradigm is to challenge the status quo through the analysis of the relation of people to society. Radical structuralists share the ontological, epistemological, human nature, and methods assumptions of the functionalist paradigm. Like the functionalist, radical structuralists approach the study of human affairs from a position that is realist, positivist, determinist, and nomothetic (Burrell & Morgan, 1979). For the radical structuralist reality is hard and concrete and is external to the individual. The world is seen as being physical rather than spiritual, and they begin their analysis in the social structures. This position is characteristic of

Marx modified the concept of dialectics to fit his perspective, moving dialectics from philosophy to sociology and applying the concept to the material world (Ritzer, 1981).

The radical structuralist epistemology is based on the use of observable information. An example of this perspective is the emergence in the Soviet Union of an academic discipline aimed at dealing with the organization of production. This discipline is concerned with the constant perfection and development of scientifically based techniques for the organization of production. Advocates of this perspective are also interested in selecting and introducing rational and systemized types and methods of production.

Their main concern is to organize the workplace in order to secure the best results. These results are obtained through operations. They utilize rhythmic and evenly flowing work in the enterprise in a fashion similar to that proposed by Taylorism (Urban, 1982; Burrell and Morgan, 1979).

Studies of organization from within this paradigm have been rooted mainly in conflict theory and structural Marxism. Conflict theory is a product of radical Weberianism (Burrell & Morgan, 1979). Radical Weberians approach the study of organization from a political science perspective. They are interested in analyzing the concept of bureaucratic power by

studying organizations as elements within the political structure of society as a whole. They believe that organizations cannot be studied in isolation, but must be studied as part of the totality.

Structural Marxists use the analysis of political and economic systems as their source for conceptualization. This form of theorizing is interested in the analysis of contradictions. It is their position that within society we find elements that stand in antagonistic relationship to one another. These relationships generate conflicts. Conflicts in turn generate crises that destabilize the system; the system then generates its own stabilization. It is the stabilization once perceived what represents a changed state of affairs. The unifying line between the theoretical perspectives within this paradigm is the concept of conflict and contradiction.

The metaphor of flux and transformation is common in radical structuralist analysis. Applied to organizations, flux and transformation help illustrate that the world evolves as a result of internal tensions which cause everything to be in constant flux and transformation. The study of organizations from a radical structuralist position has focused on the critical analysis of the impact of bureaucracy on the individual and society. Executive who

wish to seek information through radical structuralist means would be concerned with how the the fragmentation of organizational tasks and objectives disguises the contradictions created by the social arrangements.

Mason and Mitroff (1981) operationalized the concept of dialectics to be used in the administration of large bureaucratic institutions. This procedure, called "*stakeholder analysis*", involves working backward from a defined problem or issue to the underlying assumptions. This method allows for the systematic analysis of competing perceptions of important organizational problems. The method has been inspired by the concept of dialectical materialism (Mason & Mitroff, 1981). While we cannot classify it as pure radical structuralist, we understand that the authors of the stakeholder analysis have implemented insights that have affinity with the radical structuralist paradigm.

While we have no information about executives who apply radical structuralist theories in interpreting and carrying out their roles, executives who adopt this approach would be concerned with eliciting competing positions about a specific situation. Part of this eliciting process involves allowing the proponents of these positions to articulate their analysis of the situation. Executives who wish to analyze situations through the lenses of the radical structuralist

paradigm are to be concerned with unintended outcomes stimulated by intended actions. The notion of unintended outcomes has affinity with the radical structuralist paradigm in that it accounts for the contradictory tensions that are embedded in the actions of executives which in turn impact organizational life.

It is evident from our review of the literature that a connection has not been established between executives and the concerns of the radical structuralist paradigm.

C. Summary

In conclusion, we found convincing evidence in the literature that points to the influence of the interpretive and functionalist paradigms in executive work. Literature that points to the presence of the critical paradigms in executive work, as such, is non existent. We found a limited number of organization practices that allowed us to articulate potential points of affinities with the critical paradigms. Therefore, the debate over paradigm commensurability we found relevant to executives. It is possible that all four paradigms are impacting the work of American executives. The limitation however is that there has been difficulty in the field reconciling the

debates and the absence of a method that lends itself to multiple paradigmatic research remains.

CHAPTER III

METHODOLOGY

A. Assumptions and Theoretical Framework

The decision of a researcher to choose one method over another is shaped by the researcher's interests, assumptions, and purposes (Burrell and Morgan, 1979; Taylor and Bogdan, 1984). An explicit assumption underlying the choice of method for this study is that, irrespective of which paradigm assumptions are dominant in the work of executives, at times other paradigms are more appropriate to aid in the understanding of life in organizations. This assumption made it imperative for this study to adopt a method that had affinity with both the subjective and objective dimensions of Burrell & Morgan's (1979) framework. It was also essential that the method be useful to conduct analysis from a critical position. Regarding the issue of analysis from different paradigm perspectives, Morgan (1983) has stated:

It is possible to engage an object of study in different ways...The same object is capable of yielding many different kinds of knowledge as a potentiality resting in an object of investigation and to see science as being concerned with the realization of potentialities of possible knowledges. (p.13)

The method that appeared to be most appropriate for this study was the Self-Q Method. Although this method was

created to develop cognitive maps, Bougon (1983) has stated that it "can also be applied to investigating people's cognitions and attitudes, to reveal individuals' construction of situations or even for developing survey questions that are relevant to the surveyed (p.187)".

The Self-Q Method (Bougon, 1983) is rooted in Weick's (1979) theory of retrospective sensemaking. Participants are asked to generate a number of self questions for which they have to engage in retrospective sense-making. Participants refer to their past experience, reconstruct it internally, and then engage in a process of self-questioning (Weick, 1979). This concept of retrospective sensemaking is analogous to the concept of reflexivity found in the work of Schutz. Referring to Schutz, Burrell & Morgan (1979) have stated:

Meaning is dependent upon reflexivity-the process of turning back on oneself and looking at what has been going on. Meaning is attached to actions retrospectively; only the already experienced is meaningful, not that which is in the process of being experienced (p. 244).

The Self-Q Method is structured as a series of interviews. The data obtained in the first becomes the basis for the following interviews. Each interview builds on the data collected in the previous. The process begins in an open-ended fashion. In this first interview participants articulate their self questions to the researcher and the

self questions become the representation of their subjective experience. In the second interview participants, through a sorting out process, establish hierarchies of personal importance, the level of influence the participants have over the notions, and the influence the notions have over participants. This process is described in detail in the next section of this document.

In our study once the sorting out process concluded, so did our use of the Self-Q Method. From this point on the methodology deviated from the Self-Q Method. The method, as created by Bougon (1986) requires that the researcher continue to work with the participants for purposes of preparing the data for the creation of cognitive maps. In this study we did not set out to create cognitive maps. Our interest was to analyze the data through the lenses of the paradigms in Burrell & Morgan's (1979) metaframework. The following is a discussion of how the Self-Q Method is useful for this type of analysis:

1. Affinity with the Interpretive

The affinity of the Self-Q Method with the interpretive paradigm lies in the ontological status attributed to the participant's knowledge. Reality lies within the mind. Therefore, the process of deciding what is relevant research

is left to the participant. Participants have to reach into their experience and, through a process of self-questioning, organize their *a priori* knowledge and make it available to the researcher. In this respect, Bougon, et. als., (1989) have stated:

"The first key idea is that participants are the experts on the personal knowledge that guides their social behavior. The second key idea is that participants formulate their questions on the basis of their own personal knowledge (a static structure) and on the basis of their own thinking (a dynamic process about the situation they are questioning. Thus, the events, objects, and concepts they use to express their questions not only reveal their tacit and explicit knowledge but also expose their construction and their understanding of the social system.

This *a priori* knowledge is the basis of what is to be known by the researcher. The ontological underpinnings of the Self-Q Method at this point are nominalist. Participants rely on shared meanings about their work to make sense of their experience. The epistemology is anti-positivist in that the researcher gains knowledge through the self questions and accounts of the participants, as opposed to measurable concepts determined by the researcher.

2. Affinity with the Functionalist

After participants have articulated the self questions, the researcher engages the participant in a process of

validating the data. Once the data has been validated, the ontological status of the participant's knowledge shifts.

The data, previously controlled by the participant, is now controlled by the researcher. It is the researcher who decides what is to be studied and how. The methodology shifts the information into an ontological position that is realist. It is at this point that the method begins to exhibit an affinity with the functionalist paradigm. The topic of study becomes the level of personal importance (PI) of the notion, the influence the participant has over the notions (ION), and the influence the notions have over the participant (IOS).

At this point four terms become key to understanding the methodology: concept, situation, idea, and notion. Concepts are forms of thought and perception that are embedded in larger concepts. In turn, these larger concepts are embedded in even larger concepts. The concepts can be visualized as points in a series of embeddings that are infinite and characterized by being representative of levels.

Situations are concepts that represent the cognitive domain of participants and that are the object of the researcher's investigation. In this study the situation is the participants' perception of their work as executives. An idea is an elemental concept embedded in the situation that

is found in each one of the self questions generated by the participants (Bougon, 1986). Notions are researcher-selected phrases that represent the idea embedded in the self questions.

The following self question illustrates the process:

**"How do you balance your career and
your family life?"**

The notion that represents the idea embedded in the self question is "balancing family and career demands". In this example the notion is similar to the idea, this is not always the case.

For example, in the self question:

"What do you feel good about when you go home after work?" the notion that represents the idea embedded in the self question is **"personal satisfaction"**. After the first interview, the self questions are converted into statements, the ideas are isolated and notions are determined for each idea (Bougon, 1986). Notion cards are created by writing each one on a 3" X 5" index card.

Participants are asked to sort the notions into categories that are representative of different degrees of personal importance and influence. Some notions are discarded by the participant and the remaining ones are submitted to a finer sorting. In this sorting, participants

establish different levels of that which is being measured. The levels are represented by the letters A, B, and C. The researcher converts the letters into numbers with A as 4; B as 3; C as 2 and the notions discarded in the first sort as 1 (See Appendix A).

The numbers attributed to each letter become scores that the researcher uses for statistical analysis. This is consistent with a positivist epistemology, because the researcher gains knowledge about that which is being studied through mathematical representations and measurable means. This allows the researcher to arrive at conclusions which, in functionalist terms, are better than random. Refer to section D of this chapter for details on the data analysis.

3. Affinity with the Radical Humanist

The affinity of the Self-Q Method with the radical humanist paradigm lies in its ability to allow the researcher to examine the data generated by the interpretive analysis from a point of view that is critical. The method allows the researcher to re-examine the data and search for indicators of dominance and obstacles to personal autonomy. These obstacles can be searched for in the unbounded conversation between participant and researcher throughout the process.

The affinity of the Self-Q Method with the radical humanist paradigm is dependent on the researcher's ability to uncover the entrapments articulated by participants.

4. Affinity with the Radical Structuralist

The affinity of the Self-Q method with the radical structuralist paradigm lies in the opportunity it provides the researcher to re-examine the data generated by the functionalist analysis from a critical perspective. The radical structuralist paradigm is concerned with contradictions created by the social world. Contradiction are defined as confrontations between opposing or incompatible ways of arranging social life (Benson, 1983). These contradictions can be found in the data generated by participants in the test of personal importance and influence. The question then becomes "Is there a relationship between the participants' categorization of personal importance and the socially constructed structures that are externally imposed on participants?". Through the study of PI, ION, and IOS, the Self-Q Method generates information that can assist the researcher in the process of uncovering contradictions representative of issues of power, class, conflicts, and ideology. Regarding the examination of the personal importance sort, the researcher needs to pay special

attention to the notions which were discarded. To the extent that the discarded notions relate to issues of autonomy or social justice, they raise concerns consistent with the critical paradigms.

B. Research Questions

The questions this research study set out to answer were:

1. What do participating executives see as the most relevant questions for understanding their work as executives?
2. How do these questions/themes reflect different paradigmatic orientations?
3. How useful is the Self-Q Method for conducting research that is reflective of the underlying assumptions of multiple paradigms?

The responses to the first and second research questions were addressed from within each one of the paradigms in Burrell & Morgan's (1979) framework.

The response to the third research question is found in the methodological note about the experience of the researcher using Bougon's (1983) method in conjunction with Burrell & Morgan's (1979) metatheoretical framework. The response to this third research question is dependent on the

researcher's ability to respond to the first and second questions.

C. Participants

Participants for this study were selected on the basis of the position occupied at the time of the study. Two specific selection criteria were: a) that they occupy a position as president, vice-president, general manager, or CEO; b) that they were in that position or a similar one for over five years; and, c) that they agreed to schedule two forty five minute interviews and would agree on a third one if necessary.

Access to participants was gained through personal contacts who were willing to deliver a letter of request and make an initial contact for the researcher. Four participants were selected. The first participant is a Vice-President for a service organization at the headquarters of Fortune 100 in New Jersey. This participant invested his entire worklife in this organization.

The second participant is President of an insurance company in Puerto Rico. At the time of the interview this participant had been on the job for six months. Prior to working with this organization he had occupied a high level position for a Fortune 100 company and was in charge of

position for a Fortune 100 company and was in charge of Caribbean operations and was based in Ohio. The third participant is President for a Fortune 100 company that manufactures pharmaceutical goods in Puerto Rico. He began his worklife with the organization in Puerto Rico and after a short detour (when he went to work for the competition) he returned to the organization and today is President. The fourth participant is a business broker and is co-owner and Vice-President of a franchise in San Juan, Puerto Rico. He is also a faculty member at a local university. See Appendix B for a professional profile of participants.

D. Data Collection Procedures

The data for this study was collected in two 45 minutes face to face interviews with participants. All interviews, except the second with the fourth participant, were held at participant's place of business. Interviews were conducted in the first language of the participants. The data was collected in the following manner:

First Interview: The first interview began with an open ended framing question posed to participants by the researcher. The framing question was:

"If I (the researcher) want to understand your work as an executive, what questions should I ask?"

Participants then began the self questioning process. The researcher refrained from interjecting or offering explanations that could influence the mind of the participants. The researcher accepted the self questions and collected them by writing them down. Once the participant finished generating the self questions, the researcher read them to the participant to assure their accuracy. The first interview concluded when an agreement over accuracy of the self questions was reached.

In preparation for the second interview, the researcher changed the questions into statements or phrases that captured the main idea embedded in the self question. Each idea was isolated and notions were determined for each idea. Each notion was copied on to a 3" X 5" card to create the notion cards necessary to facilitate the handling of the data in the second interview. The notion cards were used in the second interview as the basis for the rest of the study. The notions became representations of participants' thoughts.

At the second interview, participants were presented with the notion cards. They were asked to state if the notion cards represented what they intended to express. In instances when participants disagreed with the notions, the researcher made the necessary changes until an agreement was reached. After this validation process concluded, participants became bound to these notions for the remaining steps in the process.

The next step is one of sorting out the cards by personal importance (PI), Influence of participants over the notion (ION), and influence of the notion over the participant (IOS).

PERSONAL IMPORTANCE (PI): To sort the notions by personal importance, the researcher set on a table three labeled headers for participants to create piles with the notion cards. The headers read:

1. MOST IMPORTANT TO ME
2. IN-BETWEEN
3. LEAST OR NOT IMPORTANT TO ME

Participants sorted all the cards into these three piles. Cards categorized as two (2) and three (3) were eliminated. The cards categorized as one (1) were used for another sort. The header MOST IMPORTANT TO ME (number 1) was positioned at

the top of the table. Under it three more headers were placed. These headers had finer distinctions of importance:

1-A. CLEARLY MOST IMPORTANT TO ME

1-B. IN-BETWEEN

1-C. IMPORTANT TO ME

Participants were then asked to sort the cards previously categorized as MOST IMPORTANT TO ME (number 1) according to headers 1-A, 1-B and 1-C. After this sort the cards were marked in the back with the number and letter corresponding to the header label for the pile in which the notions were categorized by participants.

INFLUENCE OVER NOTION (ION): The next topic of investigation was the influence the participants thought they had over the notions. All the notion cards were gathered together and handed to participants. Three different headers are placed at the top of the table:

4. I AM MOST INFLUENTIAL OVER THESE

5. IN -BETWEEN

6. I AM LEAST OR NOT INFLUENTIAL OVER THESE

Participants then sort the notion cards into these piles. Notion cards under headers five (5) and six (6) were removed. The notion cards in the pile labeled four (4) were sorted into three new categories:

4-A. I AM CLEARLY MOST INFLUENTIAL OVER THESE

4-B. IN-BETWEEN

4-C. I AM INFLUENTIAL OVER THESE

When this sort was completed, the number and letter of the headers corresponding to each pile were marked on the back of each notion card.

INFLUENCE OVER SELF: The last topic of study was how much influence participants perceived the notions had over them. Three different header cards were placed on a table:

7. MOST INFLUENTIAL OVER ME

8. IN-BETWEEN

9. LEAST OR NOT INFLUENTIAL

Participants were requested to sort out the notion cards into these three piles. Notion cards under headers eight (8) and nine (9) were removed. Participants were asked to sort the notion cards under header seven (7) into three finer categories:

7-A. CLEARLY MOST INFLUENTIAL OVER ME

7-B. IN-BETWEEN

7-C. INFLUENTIAL OVER ME

When this sort was completed the number and letter of the headers were marked on the back of each notion card. This

concluded the data gathering process for purposes of this study.

E. Data Analysis

The data obtained using the Self-Q Method were analyzed from within each one of the paradigms in the Burrell & Morgan's (1979) framework. First we considered the two status quo paradigms. Beginning with the interpretive paradigm and moving through the functionalist, the researcher assumed the stance of each paradigm and borrowed selectively from research analysis techniques identified with the paradigm in question. Secondly, the researcher considered the two critical paradigms. Beginning with the radical humanist the researcher reconsidered the information generated by the status quo paradigms from a critical perspective.

The following is a description of the techniques used for each paradigmatic analysis.

1. The Status Quo Paradigms

The main concern of the status quo paradigms is to generate knowledge that aids the process of understanding that which exists in organizations and society. Researchers who investigate from the perspective of the two status quo paradigms attribute to themselves an objective approach.

While we reject this notion, we do accept that the information generated by this form of research is essential to the process of obtaining more complete views on organizational issues.

a. The Interpretive Paradigm

The analysis of the data from the interpretive paradigm was based on the researcher's interpretation of the interaction with each one of the participants during the interview and data-gathering process. The technique used for this analysis draws from the life history methodology (Jones, 1983). The life history methodology has affinity with phenomenological sociology. It is rooted in an ontological position that is concerned with how people make sense of their world and how they construct and explain their reality.

The life history technique recognizes the fact that the researcher is an integral part of the research process. Consistent with this approach, the analysis is presented in a narrative that explains the process by which participants articulated the information that became the basis for this study. It is written in the first person and it focuses on the interaction between participant and researcher.

The appropriateness of the life history technique for this study was based on the five criteria listed by Jones (1983):

1. That participants be viewed as a members of a culture. In this case participants are interviewed in the context of the culture of business. The object of study is in fact the participants' roles as part of that culture.

2. That the role of significant others, such as peers and leaders, in transmitting the knowledge associated with the object of study is acknowledged. Participants in fact have reached the peak of their careers because of the influence of their leaders and peers in the process, and because of their success in assimilating that knowledge since the early stages of their careers.

3. That the nature of social action and the basis of social reality is specified. The narrative in itself is explanatory of the social action that took place during the interview and data gathering process. The Self-Q Method in itself accounts for the fact that social reality lies in the mind of the participant. The line of inquiry begins with the participant. As the basis of social reality changes, the change is acknowledged and accounted for.

4. That the character of experience over time be part of the analysis. The entire professional development process of the participants is based on their experience over their entire careers. This fact is acknowledged throughout the data analysis process.

5. That the social context be associated with the action of the researcher. The narrative of the interaction between researcher and participant acknowledges the fact that the researcher is inseparable from the context and the experience.

b. The Functionalist Paradigm

The analysis of the data from the functionalist paradigm begins with a process that is qualitative, but because of its intention to objectify the responses of the participants we have classified it as functionalist.

The process consisted of searching for patterns and similarities in the data across participants. The purpose was to determine if the patterns could illustrate the general concerns presented by these executives. This process has been associated with Strauss' (1987) grounded theory. This analysis aided in the response to the first and second research question.

The second form of analysis was based on identifying notions that appeared to be similar based on the language used by participants themselves. The researcher also determined whether there were notions which represented similar ideas according to the shared meaning in business organizations even though participants used different language to express them. Once these notions were identified the researcher created a term to facilitate the handling of the data. After the terms were established those that were generated by at least three of the four participants were selected for a cluster analysis. This cluster analysis was based on agglomerative techniques which grouped the notions according to their similarities.

2. The Critical Paradigms

The main purpose of the critical paradigms is to challenge that which is established. This challenge is based on the tenets of critical theory. Critical theory provides the researcher with a framework for establishing an ideological critique of the findings of the interpretive and functionalist paradigms. Critical theory recognizes the fact that because the researcher is an integral part of the research process, she influences the research process (Steffy & Grimes, 1986). Most critical theory analysis accepts an

ontology that is both objective and subjective. Critical theory establishes that individual reality when exteriorized serves to shape social reality, which in turn reflects back on people, creating a reshaped internal reality (Bensons, 1983; Steffy & Grimes, 1986; Burrell & Morgan, 1979). It is on these grounds that most critical theorists do not separate objective and subjective analysis. In this study, however, we follow the approach of Burrell & Morgan (1979) who have classified critical theory along two lines of discourse: entrapments and contradiction according to the radical humanist paradigms, and structural conflicts and systemic contradictions according to the radical structuralist paradigms.

a. The Radical Humanist Paradigm. The analysis of the data from within the radical humanist paradigm is based on the methodological strategies of critical theory. It shares with the interpretive paradigm the use of research methods that are phenomenological because of an ontological position that attributes to the individual the creation of reality (Burrell & Morgan, 1979; Forester, 1983). This form of analysis does not require a particular method of investigation. It does require, however, a commitment to uncovering the different forms of alienation that have had an

impact on the the lives of the participants. This process of uncovering is based on the scrutiny and critique of the ideology that shapes the communication between the participants and the researcher.

The unit of analysis becomes the values embodied in the data generated by the interpretive analysis. Our aim is to challenge that which executives seemingly accept as necessary according to corporate culture. This challenge becomes the technique for identifying the entrapments and internal conflicts of participants. The influence of the researcher in this form of analysis is what Steffy and Grimes (1986) have identified as third level constructs.

The basic question for the researcher is: **Do the findings, as expressed to the researcher, communicate underlying distortions that are indicative of entrapments and false consciousness?** To address this question the researcher re-analyzed selected statements presented by the participants.

b. Radical Structuralist Paradigm. The first analysis of the data from the radical structuralist paradigm is based on identifying issues raised in the radical humanist analysis rooted in historical and economic power relations that are the context for executive work. The main question here

work. The main question here becomes: **is there a relationship between what participants see as most relevant and the power of participants within the economic system?** This analysis will aid the researcher in uncovering systemic contradictions that shape the information executive articulate.

The second radical structuralist analysis will focus on the data generated by the functionalist paradigm. The unit of analysis will be those notions that were important enough to motivate participants to articulate them in the process of self-questioning, with scores merit a closer examination by the researcher. The first notions that will be the object of this critique are those notions that were discarded or receiving a score of one and two in the *personal importance* test. The second group of notions critiqued were those notions that were discarded or receiving scores of one and two in the *influence over notions* test. The last group of notions critiqued were those with high scores in the test of how much *influence over participants* the notions had.

It is our position that the scores assigned to these notions by the participants can aid the researcher in uncovering contradictions and inconsistencies of concern to the critical paradigms. These are rooted in the systems of

power and class relevant to the participants' realities. Our analysis borrows from the dialectical method, basic ideological concerns with social production. Benson (1983), in describing the dialectical method, states that the process through which people create a social world is rooted in the enactment of practices created within the context and under the constraint of a previously constructed reality embedded in the social structures that mold our life. It is those previously constructed constraints which alienate people and force them into accepting contradictory and incompatible ways of arranging their lives.

CHAPTER IV

RESULTS AND ANALYSIS OF DATA

FROM THE STATUS QUO PARADIGMS

This chapter has two main parts. The first is the report of findings and an analysis that seeks to respond to the first and second research questions from the positions of the interpretive paradigm.

The second part reports the findings and provides an analysis to respond to the first two research questions from the perspective of the functionalist paradigm.

At the end of this Chapter is a methodological note responding to the third research question.

A. Interpretive Paradigm

1. Findings

The findings of this study from the interpretive analysis are reported in a manner consistent with the life history methodology. Therefore, they are reported in a narrative written in first person.

a. First Participant. I met this participant briefly while working as a trainer in his organization in 1986. As I was driving towards the company's headquarters in New Jersey the day I was scheduled to interview him, I kept thinking about how much effort I would have to make to keep out of my

much effort I would have to make to keep out of my mind whatever preconceptions I might have about the participant. Intellectually I understood how irrelevant these were, that what was important here was whatever the participant stated. I had to admit to myself, however, that I had preconceived ideas about what would be important to him. I was preparing myself to find a serious, detached, perhaps pleasant person with conservative views about his work.

I arrived at the agreed time and was greeted by the participant's secretary. She invited me to sit while he finished a telephone conversation. While I waited, the secretary and I began speaking. At first it was small talk, until I asked her how she would describe the participant as a boss. She responded that he was very inclusive, that she felt respected and appreciated, that he was a very bright man.

The participant announced that he was ready for the interview. I entered his office. The office was carefully decorated with antique furniture. There were family pictures on a credenza that was against the wall. He sat at his desk where he had very few papers, a computer terminal on the side and another credenza behind his chair. I sat at a chair facing his desk. He sat at his desk.

He began by asking me what had I been doing since 1986. This stimulated a conversation. I was concerned with how it would influence the work we were about to begin. I was also wondering if this was legitimate researcher behavior. Even so, the conversation was very interesting and I allowed it to happen. I spoke about academics and about my children. He shared some comments about his children their academic accomplishments, and their social life. He also spoke about his marriages and how he now understands how corporate life had impact on his family in the days of climbing the corporate ladder. This conversation was a pleasant ice breaker. I waited the opportunity to shift the conversation to the data gathering process. I also requested that he read and sign the consent form. See Appendix C for sample. The participant then invited me to sit in an area where there was a sofa, cushioned armchairs, and a coffee table. Once the barrier created by the desk was removed, I began to feel at ease.

The participant was presented with the framing question: "If I want to understand your work as an executive, what questions should I ask you?" We agreed that I would copy the questions as he articulated them. As he was thinking, he smiled and commented: "This is very interesting. I never stop and think about these things." There was a silence of

about thirty seconds. He then began generating data. His first attempt was to make a statement: "I guess one thing that's important to understand is that it's very hard for me to work just to earn a buck. You know, when I go home in the afternoon I have to feel that I've done something to benefit mankind; that because of something I did people are better off." I then reiterated that I needed to hear the question. He then stated: "What do you feel good about when you go home?" From there on he began generating the self questions. Several times he made statements to analyze what he had said and created the self question.

It was evident that there was an intense process happening in his mind. We dedicated forty-five minutes to the self questions. See Appendix D for listing. I read them back to him for validation. We concluded our interview and confirmed our pre-scheduled meeting for the following day.

I left with a great sense of admiration for this man. I learned how off-track my preconceived notions were. This man was open-minded, well read, and very people-conscious. The more I thought about the experience, the more I marvelled at how stimulating the process had been.

The next day we convened at the agreed time. He began by saying that he wanted to share with me his new organizational chart. The traditional tree-like hierarchical

organization chart was now a circle. He asked that I keep the information confidential until it was made public the following month. We spent fifteen minutes talking about the chart.

I then proceeded to present him with the notion cards created from the self questions (See Appendix E). The process of sorting out the notions and identifying them took about forty five minutes. It was evident that this participant was putting much thought and effort into the process. Once the process concluded I thanked him for his time. He requested coffee for both of us and we began an informal conversation.

He asked about other participants in the study. He expressed a concern that all be at high level positions. I shared with him the positions of the other participants and he seemed pleased. He also asked about my plans after graduation, and invited me to contact him once I had obtained my degree. I kept thinking that I had a valuable resource in front of me, and I asked him if he were to send a message to higher education what would it be. His message was direct: "Well, higher education should focus on teaching how to think. These entry level kids that graduate from business programs are too narrow-minded. With the training resources we have in this organization, we can train them in accounting

and how to handle computers in no time. What we really need is people who can think. We'll teach them the rest."

b. Second Participant

This interview took place in the participant's office in San Juan, Puerto Rico. This participant was unknown to me. I did, however, have some information about who he was. Through a long-time friend I gained access. I knew that prior to occupying his present position he had been working in high level positions with Fortune 100 companies. He had been occupying his present position for six months.

While I waited to meet with him I began to wonder what this person would be like. I entered his office and found it to be decorated in a simple, functional and elegant manner. He greeted me and shook my hand. His first question was about my relationship with my friend who assisted me with gaining access. He wanted to know who I was and what was my work about.

After about a fifteen minutes exchange, I explained the process and asked him to sign the consent form. We agreed that I would write down the questions as he generated them. As he generated a self question he would follow it by a long explanation of what he intended to say. The process lasted about forty five minutes, at which time I read the self

questions to him for validation. He reworded some of the questions for me until he was satisfied with the data. See Appendix F for a list of the self questions generated by this participant. We concluded the interview and confirmed our second interview for the following Saturday.

I arrived at the participant's office at the agreed time. He said that after the first interview he had been thinking about our conversation. He said he kept thinking about the role of the executive, and felt that an executive is like an orchestra leader. That he really doesn't know how to play all the instruments, but he knows how they ought to sound.

After this exchange, I explained to him what we would be doing in this interview. I expressed that it would be more comfortable if we could use the coffee table in front of his desk, next to where I was sitting. He got up, came around his desk, and sat where I had requested. We began promptly.

I handed him the notion cards (See Appendix G). He was again softspoken and brief. Shortly after he began the exercise, his body language began changing. His shoulders appeared relax, and he would smile as he made decisions as to the category for each card. The process took about 30 minutes. I gathered the cards. The participant began asking

questions about the method. He found it interesting and said he had to think before categorizing the cards.

I asked him how had he become an executive. "I became an executive by accident." He shared a story of growing up with very limited resources, but with a loving and large family. He earned an undergraduate degree in natural sciences. After graduation he began working for a Fortune 100 corporation. He talked about his success. He said his secret was to put in long work hours. From the day he began working he was the first one to arrive at the company, and he made it a point to be the last to leave. He explained that he had inculcated this value in his children. "My daughter graduated from college a year ago. Before graduation she already had a job. I told her, 'make sure you are the first one to arrive, preferably before the boss, and certainly make sure you are the last one to leave.' Today, a year later, she is the director of personnel." He shared that he is the product of public education and company development programs.

c. Third Participant

This participant was also unknown to me. I gained access through a professional peer. He is President of the Caribbean Division of a Fortune 100 organization. I arrived at his office and he was at the door waiting to greet me. I

followed him into his office and he invited me to sit in his conversation area. I introduced myself, explained the project and the process. I also gave him a consent form to sign. While he was signing he asked if I would be willing to do the two interviews on the same day, because he had to leave the country unexpectedly. He made available to me an office where I could prepare for the second interview. Before we began the proces, I asked the participant to share with me what were the events that led to him to the executive suite. He shared his trajectory from the beginning of his career. This served as an icebreaker and let into the data gathering process.

We began the first interview. We established that he would articulate the questions and I would write them down. As he generated the self questions he would elaborate either by sharing information that responded to the question or would on elaborate why it was important. The first interview lasted about 20 minutes (See Appendix H). He commented that it was interesting to have to think in terms of self questions, that it was the first time he looked at himself from the outside. He began speaking about some of the self questions he raised. He shared information about his family life and the aspirations he had for his children. He spoke about how corporate life is so absorbing that he had

to make serious efforts to make sure he didn't neglect himself and his family.

After the interview I settled in the designated office and prepared the data for the second interview. I began by presenting him with the notions cards (See Appendix I). I asked if he recognized the themes as his own. He responded affirmatively and the second interview began. This participant found the process amusing. He was laughing and marvelling at how much analysis he was having to do in order to assign his cards to a category.

After the participant finished the process of categorizing the notions an informal conversation began. I asked him how had he become an executive. He began with biographical information. He comes from a large and economically limited family. He grew up in public schools. He took an undergraduate degree in natural sciences, with a major in chemistry. Before graduation, at 21, he had a job as a laboratory technician with the organization, the same one he now heads. At 26 he had become Supervisor and by 30 he was Operations Engineer. At 33 he was Plant Manager, and at 36 made a lateral move to another Fortune 100. A year and a half later the organization he had entered at 21 and where he apparently reached the glass ceiling in the career ladder,

offered him a position as Vice President for manufacturing, a position he occupied until 1983 when he was made President.

I asked him what were the significant factors in his development. He answered that he had attended many management development programs in the United States while working in Puerto Rico. This is a case of consistent growth within the same corporation. He also pointed to "vicarious experiences"; he had developed alongside executives who modelled for him what to *not do* and what to *do* if one wanted to succeed.

d. Fourth Participant

This participant is a Vice-President of a small business that is a franchise of a major business broker. He is an entrepreneur, businessman and academic. This participant was very enthusiastic about the study. He asked about my academic work and began sharing his life experience.

He is East European Jewish, grew up poor in the East Bronx. He escaped poverty through college basketball. Has a master's degree and is an ABD in Business. At 30 he was vicepresident of manufacturing of a company in Puerto Rico; then he became a consultant. He is a self-proclaimed workaholic. Flying and music are his passions and hobbies.

After this exchange I explained the process and asked him to sign the consent form. We agreed that I would copy the self questions as he generated them. The process began, and as he articulated the self questions he elaborated on his perception about the topic and explained its relevance to his business. The process lasted about 35 minutes (See Appendix J). I read the self questions back to him to see if I had captured what he intended to communicate. He agreed about their contents and we concluded the exercise. After the exercise we agreed that the next interview would be held on Saturday at his home.

This, the last interview for the study, was most informal and had significant meaning to me, almost celebratory. I arrived at the participant's home at around 10:00 a.m. A very nice home in an exclusive community in Puerto Rico. We began our meeting with a validation of the notion cards (See Appendix K). He agreed that the data was representative of what he intended to communicate. We began the sorting out process and he continuously elaborated about the themes in the cards. There was much laughter as well as reference to writers and organization theories. Some of his statements were: "Schein would say..." "John Gardner would say it's self-renewal". The process lasted about 30 minutes, after which the participant began a conversation about the

mind of the great Chester Barnard. We ended with a shared discussion about how we know that Mintzberg's interpretation of what he observed is really what was occurring. After about a half hour's discussion, the participant's wife brought us coffee and cookies.

Somehow the conversation drifted to speaking about our families. He spoke about his parents: "I grew up feeling very angry with my parents. Growing up Jewish and poor with so much wealth around me in New York made me feel like I had been cheated. I guess I felt like my parents owed me something. If it had not been for my wife, by now, I would probably not have a relationship with my parents. It was my wife who always remembered birthdays and special holidays. She would force me to send cards and flowers, when I really didn't want to. I guess through the years I became used to it. I stopped feeling angry at them, but to tell you the truth, I don't remember when."

He also spoke about a brother, younger than he and in very good physical shape, who had died of a heart attack the previous year. He said that while he always has played tennis, now he does it religiously. He spoke of his fear of death.

2. Analysis

The interaction between researcher and participant raised some issues about the information that participants provide a researcher in a research situation. The participants in this study on one hand accepted the method without question, but on the other hand they ammended the method by volunteering information that was outside of the framing question. During the interviews it became evident that the interaction between researcher, participant and method were significant to the interpretive analysis.

**First research question:
What do participating executives
see as the most relevant questions
for understanding their work as
executives?**

From an interpretive perspective, the data that assisted us in understanding our participants was embedded in the self questions and in the informal conversations that participants termed *off the record* or *private*.

The first participant, in the process of generating self questions raised the issue of demands of corporate life on the family. The self question he generated was: "17. How do you balance conflicting demands between job and family?" It was evident to this researcher that there was an implied value to being able to accomplish such balance. While the

implied value came from the participant himself, his experience, as he shared it, was one in which he had not accomplished the desired balance. In his informal accounts the participant expressed: "Corporate life is very demanding on the junior executive that wants to make it to the top. During my days as a junior I was determined to develop my career and make it. There were times that I didn't see my wife and children for days."

The second participant also raised the issue of career and family. His self question was: "12. How do you manage balancing your business life and your family life." In his elaboration of the question, this participant explained that his marriage had been affected by his career. In his mid-career life he had gone through a divorce, but fortunately he had remarried his wife.

The third and fourth participants did not raise the issue of family and career conflicts. These statements raised some questions in the mind of this researcher. Is there a way that aspiring top leaders can develop their careers and still be responsive to their families? Is this a very personal issue of the individual or does this problem transcend the confines of the personal and private and ought to be addressed by the organization?

Another issue that was raised by the participants was the concept of time. The self questions generated by the first participant generated about time referred to the timeframe of his thinking, how he planned his time and how he spent his time. It is apparent that the notion of adequate use of time for this participant is desirable. For the second participant time was also a great concern in relation to the time given to the corporation. While he only generated one self-question that referred to time, he did raise the issue in his *off the record* accounts. His concern around time related to how much of it he dedicates to the corporation. The participant shared that since his early corporate days he is the first one to arrive and the last one to leave the office. Time dedicated to the corporation was so significant for this man that he transmitted the concept to his daughter.

The third participant did not articulate the concept of time in the self questions. However, when asked how he became an executive he offered a chronological account that was fundamented on time. He stated how old he was every time he made a significant career move and was very clear to state how long it took him to move from employee to supervisor, from supervisor to manager, from manager to middle management and then to the very top of his career. He also articulated

time when he expressed how important it is for him to make time to play tennis and to develop his thinking skills. The fourth participant generated a self question that referred to time planning, however, the issue of time did not come up in his accounts outside of the Self-Q Technique.

Another issue that was raised by all four participants was the concept of success despite limitations. All participants shared information about a childhood of poverty and about escaping through education and the military.

A scan of the self questions reveals that when bounded to the role of executives participants raise as important issues those traditionally associated with American businesses.

**Second research question:
Do participants in the process of
articulating their self questions
exhibit multiparadigmatic influence?**

When one considers this question from the interpretive paradigm it is evident that the question, as stated, is not answerable. The presence of multiple paradigms is not found in the articulation of the self questions by participants, it is found in the interpretation of the data generated by participants. The presence of multiple paradigms is not based on what participants say, but in what the researcher hears and sees. From the interpretive perspective what

participants articulated is not as relevant as how they articulated it.

To this researcher issues related to work dedication, seeking avenues to success through college and the military, placing the organization's interest as the first priority, and seeking professional improvement through the acquisition of skills are representative of the interests of the functionalist paradigm. In this sense, this researcher concludes that the functionalist paradigm was articulated by participants.

It is the position of this researcher that information about fears, regrets about divorces, aspirations for children, as well as how participants made sense of their trajectory from childhood to the executive suite are all consistent with the interests of the interpretive paradigm. In this sense the interpretive paradigm was also articulated by participants.

This is not the case with the critical paradigms. The language utilized by participants to articulate the self questions are no indication of the presence of the critical paradigms. It is the dynamics between the researcher, the participants and the method what makes this multiple paradigms analysis possible.

In this study the possibility of a presence of multiple paradigms is dependent on the researcher's ability to create such conditions for the participant.

B. Functionalist Paradigm

1. Findings

This study sought to explore what are the most important themes for understanding executive work. Four participants were interviewed. Between all four a total of 69 self questions were generated. See Appendix L for complete classification and scoring. The following is a breakdown:

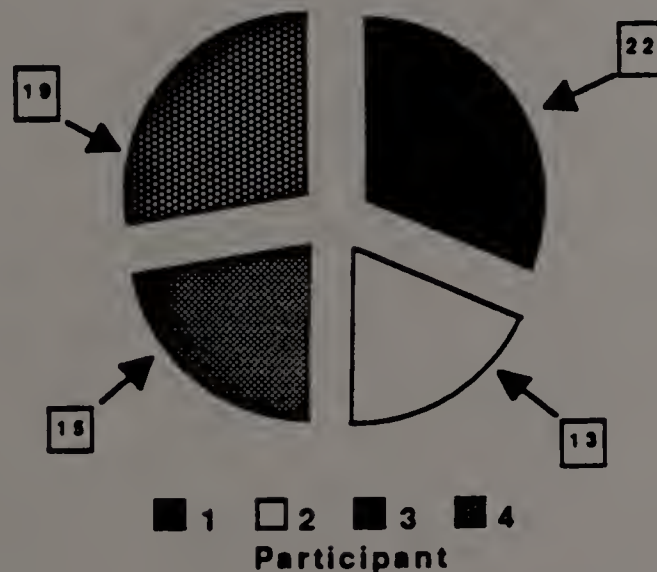


Figure 4. Number of Notions Generated by Participants.

The notions articulated by participants were seemingly disorganized and different. Therefore, the first step in the process of analysis was to scan the notions and identify any

patterns. This scan revealed that the notions articulated by executives did have a pattern in that all could be classified in three categories: concern for the organization, concern for people, and concern for self.

Concern for people is used to refer to those notions that are about people other than the participant. The notions could be reflective of a relationship, a role within the organization or some form of behavior. Concern for the organization related to the notions about the business itself, that is, the structure, process, product, or ethics. Concern for self refers to the notions about the participant, personally or in the role of executive.

A classification of the notions into these categories revealed the following the breakdown on figure five below.

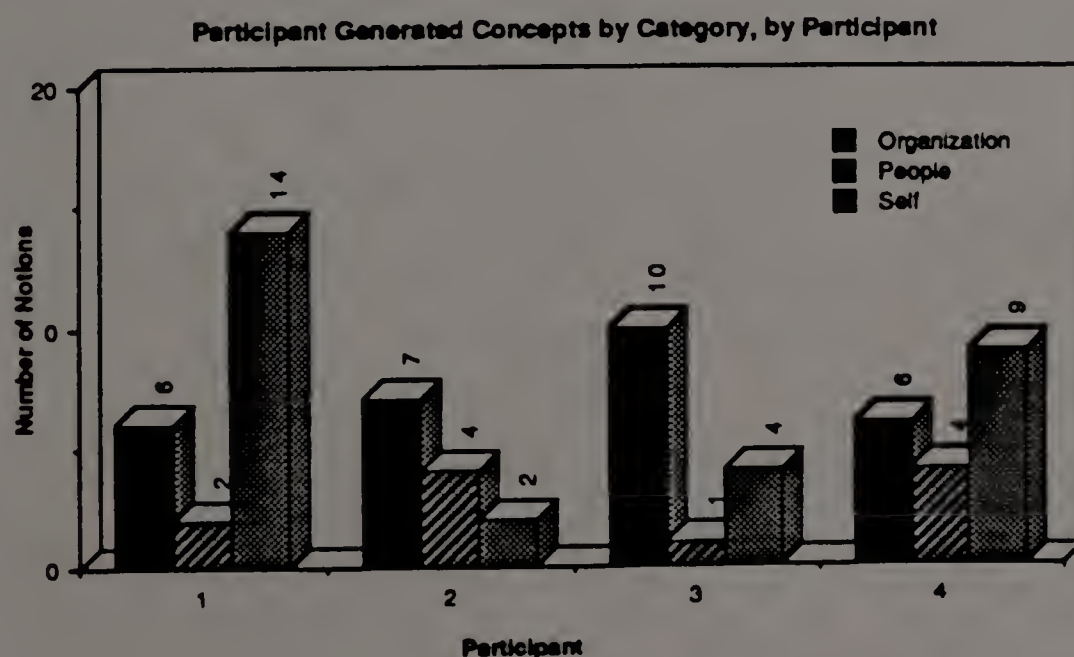


Figure 5. Number of Participant-Generated Notions by Category.

When presented with the notions for purposes of establishing personal importance, the notions the participants picked as "definitely most important" are illustrated below in Table 1 for each one of the categories.

Table 1. Clearly Most Important Notions, By Category.

ORGANIZATION	PEOPLE	SELF
Vision	Empowerment	Functions
Mission	Importance	Values
Values	Recruitment	Social Contribution
Products	Retention	
Objectives	Stockholder' Community Employee Needs	Commitment to Org
Success		
Survival		Timeframe of
Negotiation		Thinking

The most important notions for understanding executive work listed in Table 1 are representative of two dimensions: external or concrete and internal or abstract. External or concrete refers to that which is found outside of the

participant and is influenced by events or people other than the participant. Internal or subjective refers to that which is conceptualized in the mind of the participant, is personal, unobservable, and under the sole control of the participant (See Appendix O for listing). This analysis reveals that this group of executives had the same number of notions about internal and external issues: eight notions were classified as external, eight as internal.

An examination of the self questions revealed that even though participants used different language to articulate their experience, there were some clear concerns about the same or parallel issues, as well as issues of a higher level of abstraction. Some of the labels used to categorize the themes were offered by participants, others were selected by the researcher. See Appendix M for definition.

Ten notion clusters were identified as follows:

1. Executive Functions
2. Time
3. Fulfillment
4. Organization Future
5. Organization Product
6. Organization Success
7. People Trust
8. Human Resources

9. Human Relations

10. Dilemmas

These themes were selected from the notions irrespective of their scores; they were important enough to be articulated by the participants when presented with the framing questions. These ten pervasive themes identified by the researcher had been coded with the corresponding letters and numbers that represented the categories. For purposes of submitting the notions to a cluster analysis the codes were converted to scores, with four being the highest possible score and one the lowest. Appendix A illustrates this conversion.

A cluster analysis was conducted for each one of the topics of study: personal importance, influence of the participant over the notion, and influence of the notion over the participant. The analysis grouped together those notions that were like each other, based on the scores for personal importance, influence over notion, and influence over self. The process yielded mutually exclusive clusters in that each notion was assigned to only one group. This cluster analysis is of a hierarchical type: clusters are formed by joining together notions successively according to a mathematical criterion of distance between the scores. The notions were linked based on a scale from 0 to 5, where zero represents

the smallest distance (closest) and five the greatest distance (farthest).

a. Personal Importance Cluster. Two clusters were identified (See Appendix L for a dendrogram representing the clusters). Each cluster grouped together variables that were alike, based on their high scores and low scores. The high scoring cluster grouped together the following notions:

Organization Success
Human Resources
Personal Fulfillment
Organization Product
Organization Future

The low scoring cluster grouped together the following notions:

Executive Function
Time
People Trust
Human Relations
Dilemmas

b. Influence Over Notion Cluster. The measurement of how much influence the participants have over the notions revealed two clusters (See appendix M for a dendrogram representing the clusters). The cluster for the low scorers grouped together the following notions:

Time
Dilemmas
Executive Functions

Organization Success
Human Relations

This group of executives reported that they had no or limited influence over the concepts grouped in the previous cluster. They did reveal, however, that they had influence over notions such as:

Human Resources
People Trust
Organization Future
Fulfillment
Organization Product

c. Influence Over Self Cluster. The measurement of how much influence over the participant the notions have revealed two major clusters (see Appendix N for a dendrogram representing this cluster analysis). Those clusters that were grouped because of their similarities in high scores were:

Organization Products
People Trust
Human Resources
Time

The cluster based on their low scores grouped the following notions:

Fulfillment
Executive Function
Human Relations
Dilemmas
Organization Future
Organization Success

2. Analysis

First research question:
What do participating executives
see as the most relevant questions
for understanding their work as
executives?

The themes that emerged as clearly most important to this group of executives and that respond to the first research question were:

Organization Success
Human Resources
Personal Fulfillment
Organization Product
Organization Future

In a cluster analysis, notions are determined to be like each other based on the scores assigned by the participant. A score obtained determines the similarity. However, the score can be similar to that of another either because one participant discarded it and it received a score of 1, or because it was missing and it received a score of 0. As a group, participants articulated issues indicative of an awareness of a need for organization leaders to approach organization concerns differently. When they categorized the notions, however, a traditional view of organizations emerged.

For example, all four participants generated notions that were reflective of a concern for human relations. The

importance was established by the act of generating the themes when presented with the framing question. However, when participants were presented with the notions for purposes of the personal importance test, all four participants discarded the *human relations* notion. The cluster analysis grouped the notion with the low scoring cluster, therefore, revealing its limited importance for participants.

Likewise, the cluster representing notions related to people trust was also grouped with the low scoring cluster. In this case, three participants discarded the notion in the personal importance test. One participant scored this notion as having very high importance. However, when grouped with the other three for cluster analysis, the notion lost importance.

In essence, our participants recognized as high importance notions those that have been traditionally associated with corporate culture. People were considered important when they were viewed as *human resources*, when their role was clearly connected to accomplishing the goals of the organization. The organization future and the organization products continue to be of high importance for this group.

Second Research Question:
Do participants in the process of
articulating their self questions
exhibit multiparadigmatic influence?

One of the issues confronted by the researcher in this investigation was that depending on which paradigm assumptions were being utilized for analyzing the data the research questions either gained or lost importance. From the perspective of the functionalist paradigm, this second research question became irrelevant. The functionalist paradigm does not recognize other paradigmatic influences as relevant for study. We did find, however, that in our attempt to objectify and classify the notions into categories, notions representing a concern for self and indicative of internal issues were identified. These notions were: **values, timeframe of thinking and commitment to organization.** Based on the idea that the functionalist paradigm is concerned with issues which are observable and measurable, we could state that these three notions are representative of concerns of the interpretive paradigm.

C. Methodological Note

This methodological note responds to the third research question from the position of the status quo paradigms:

**How useful is the Self-Q Method
for conducting research that is
reflective of the underlying
assumptions of multiple paradigms?**

The analysis of the data gathered with the Self-Q Method was performed from within the interpretive and functionalist paradigms. While participants had specific responses to the framing question about what was important for understanding their life as executives, the informal conversations generated data about important issues that would have been left unstated if we had been faithful to the Self-Q Technique.

While the method was useful for conducting this research, it presented some limitations which merit reconsideration of how the method could be used for future studies. The first step in the use of the Self-Q Method is consistent with the interpretive paradigm. The method is useful and appropriate in that it begins with an open-ended framing question. The participant then generates data without the influence of the researcher. This approach is consistent with the phenomenological nature of the interpretive paradigm.

While the open-endedness of the method proved useful, it presented some limitations: the self-questions generated were brief, and while participants volunteered information outside of the self questions, it was in a random fashion. There was not enough data that would assist the researcher in uncovering a deeper meaning of what was being said.

The problem is that the method does not allow participants to articulate freely, therefore creating the conditions that hinders the researcher's ability to hear the interpretive voice. The researcher had to rely on brief accounts to attribute meanings to the concepts, but the deeper meaning of the concepts remained unexplored. It is evident that had we not modified the Self-Q Method to conduct the interpretive analysis some of the information would have remained uncovered. In this sense, the Self-Q Method was limiting for the interpretive analysis.

It is recommended that complementary methods such as in-depth interview, participant observation or other ethnographic techniques be used with the Self-Q Method to yield a more comprehensive analysis.

When the data was analyzed through the lenses of the functionalist paradigm, it was evident that the categories to which participants assigned each one of the notions were representative of a form of measurement of the variables of

personal importance, influence over notions, and influence of the notions over self. This made it feasible for the researcher to process the data through a cluster analysis. This form of analysis appeared, from the functionalist perspective, to be better than random analysis.

The fact that we used a small sample because of the exploratory nature of the study presented some limitations. It is recommended that in future studies larger samples be used to obtain a reliable result for the cluster analysis.

CHAPTER V

RESULTS AND ANALYSIS OF DATA

FROM THE CRITICAL PARADIGMS

The concerns of the critical paradigms are about contradictions, entrapments, and false consciousness that operate as hindrances to personal autonomy and transformation of a socially-constructed organization life.

The critical paradigms focus on the dynamics existing between the reality created by people, and how that externalized reality shapes the social world which in turn re-shapes people. They embrace an ontology both nominalist and realist. They differ, however, on where the analysis begins.

The analysis of the data from the critical paradigms takes the form of a reanalysis and critique of the status quo findings. For the radical humanist, the analysis is based on a critique of the interpretive analysis. The emphasis of this analysis is in the entrapments people create for themselves and how this subjective construction shapes our external reality. Executives, because of their subjective experience, create a life that is exteriorized through their actions and through the language they use.

In this study the critical analysis is created through the introduction of critical language by the researcher. The role of the researcher changes from that of a reporter to that of a critical analyst that is an integral part of the study, as well as the world that is being criticized.

For the radical structuralist, the analysis begins in the social structure. Individuals have been socialized to accept structures in society and organizations that shape how they make sense of their lives and how they choose to live it. This chapter will not separate the findings and the analysis. For the critical paradigms findings and analysis are articulated together.

The research questions lose importance in the critical analysis. The data itself is not so important as the deeper issues of entrapments, false consciousness and contradictions that are created by our social arrangements. These social arrangements, oppressive in nature because of their intrusion on personal autonomy, become disguised by the symbols of success and wellbeing characteristic of the American dream and corporate culture.

A. Radical Humanist Paradigm:

Findings and Analysis

The participants in this study are men of experience who have lived most of their lives in organizations. It is through their existence in organizations that they have conceptualized the rest of their life. Their "off the record" statements suggest a need to have a private and a public voice. These "off the record" issues were significant enough for the participants to share with the researcher. The fact that they would request confidentiality suggests that they did not believe there was a connection between the statements and their work as executives, or that if there was, it would be too contrary to corporate culture to allow them to be made public.

It is relevant to refer to Chester Barnard (1938) when he stated:

It has been observed of many men that their private conduct is entirely inconsistent with their official conduct, although they seem completely unaware of the fact.

Barnard's statement came to life in one of the interviews. A participant, who spoke at length about the importance of keeping the family together, discarded a self-generated notion that made reference to balancing family life

and career. This same executive shared, "off the record", that he regretted the fact that during his days of climbing up the corporate ladder he was unable to keep his family together. "In the process I lost my marriage. I'm in my second marriage and I don't intend to lose this one".

The fact that this executive would fragment his public and private life raises some concerns about his level of consciousness regarding his whole being. This is an illustration of false consciousness (Burrell & Morgan, 1979), which inhibits and prevents true human fulfillment. While it is important to him, he discarded the notion during the research process.

An analysis of the notions discarded in the category of personal importance reveals the fact that participants eliminated as "not so important" notions that related to their own well being and that of people other than themselves. They also discarded notions of a social nature. This appears to be reflective of an ethics that places organizations as the highest priority in the life of executives at the expense of the executive himself.

In the "influence over notion" category, those discarded illustrate further that while participants have voluntarily dedicated their lives to organizations, it is their ability to mold themselves to the requirements of the organization

that has brought success to them. From an early age participants were socialized to institutional life through school, college, the military, and then corporate organizations.

This formation has perpetuated a respect for efficiency, hierarchies, and bureaucracies. As Dendhardt (1981) has implied that it is the internalized values in an individual which dictate that a second person has a right to influence another and that the first has an obligation to accept that influence. This is what has made these executives successful in organizations, to the extent that they have risen and remained at the top.

While participants are very successful and committed to the organization, there is some discomfort about the demands corporate life makes on them and the commitments they have been making. Corporate life has taken away from them some decisional autonomy and substituted for it the decisions and the priorities of the organization. As one of the participants stated off the record: "I sometimes get tired, the body gives. I have given up much of my life to be successful. I regret that my children have grown and I know more about the people in this organization than about my own children."

This statement is an illustration of a self-created trap in which the individual has accepted the life of the corporation and has silenced his consciousness. He has accepted an externally imposed reality as his own, and regrets it in private as if he had no control over it. He has given up self gratification in the interests of the corporation. These executives have mystified organizations as larger than life, and family life as what they have to give up in exchange for success and economic stability. They have ignored their wholeness for a fragment.

These executives justify their willingness to accept such fragmentation as what they have to do in the name of success, in the name of providing a certain standard of living to their families. Rationality, one of the main pillars of organizational life, has a high preoccupation with efficiency and therefore, omits any concern for the moral and social consciousness of the individual. To be concerned about soft issues, like family, society, self-fulfillment and people relationships is out of the realm of what is really important in organizations.

The notions discarded when measured for "influence over notion" (ION) shed some light over these issues. To discard a notion as having no influence is to accept it as an

externally imposed condition and take its existence and influence for granted.

To have no influence over the reconciliation of family and career, the planning and use of one's own time, the development of skills, relationships with people, and obligations to society is to relinquish power to rule their own lives. This form of self created entrapment raises some real concerns. Are executives experiencing a form of oppression that remains undetected because of the success and glory associated with it? It was evident to the researcher that executives represent a class of people who have dedicated their entire lives to the success and growth of the organization. They have certainly acquired economic stability, but, it has been at the expense of their own self actualization, and sometimes at the expense of their health.

It is important to note that all participants in this study grew up poor. They recognized a sense of emptiness and loneliness at the top. However, they were willing to pay such price in order to provide for themselves and their families high standards of living. In fact, three out of the four were proud to state that they were workaholics. We find an acceptable explanation in Dehardt's words:

To begin with, since complex organizations play such a large part in our lives, the

way in which we construct is obviously guided by our experiences and our training in organization (Denhardt, 1981).

The radical humanist analysis of the data revealed that participants actively separate their private and public lives when they articulate that which is relevant for understanding their work. In addition, the issues they volunteer within the confines of the Self-Q method are issues that have been identified as important by the corporate culture. The interests of the corporation remain most relevant; and in instances where personal issues seemed to be relevant, they were categorized as not relevant to the study.

In his introduction to The Organization Man, Whyte (1956) talked about "those men who have left home, spiritually as well as physically, to take the vows of organization life, and it is they who are the mind and soul of our great self perpetuating institutions". This is the ethics and underlying force that guides corporate life and that is illustrated in this study when executives discard notions regarding concerns for themselves, for people, human relationships, trust, family and social contributions. Concern for the rational and the efficient still remains as the most important issue.

In order to analyze further this concept of entrapment, it is interesting to look at the notions which influenced

participants the most (See appendix P). These notions revealed that issues related to what the business of the organization influenced the participants the most.

B. Radical Structuralist Paradigm:

Findings and Analysis

The analysis of this data from the radical structuralist paradigm reveals a need to refer to the history that has followed the men who participated in this study. A key element in this analysis is the fact that all four men revealed their working class backgrounds and their growing up without privileges. In fact, they all pointed out significant limitations. Because they were bright men they all sought to move beyond their working class background directly through the military and college education.

The values that permeates this sense of "accomplishments despite conditions" are the American values towards the self made person and a protestant ethic which proposes that those who work hard and follow the rules of the system will be successful. It is a romanticized view that implicitly blames the victims of social inadequacies for their lack of success that serves to perpetuate the political and economic arrangements of society. Therefore, the success of participants are a symbol of the greatness of the American

democracy and its corporations, rather than of the individuals themselves. It is through stories like the ones narrated by participants that organizations and ultimately the system are perpetuated.

The early experiences of participants were a test of their willingness to accept the structures imposed on them as a given, to follow authority and to play by the rules. It was their ability to enter and succeed in these organizations that opened the doors for them to business and later on in life, to moving up the corporate ladder.

Once in business organizations, at the lower levels of the hierarchy, these participants were judged by their willingness to give up personal interests for the interest of the corporation. The evidence that individuals have joined the interests of the organization is the fact that they have entered into what Barnard (1938) termed the cooperative system. The corporation then has captivated the individual, his personal interest, and his loyalty. Speaking to this, Barnard (1938) has stated:

The individual is always the basic strategic factor in organization. Regardless of his history or his obligations he must be induced to cooperate, or there can be no cooperation.

This raises the question of how individuals are induced to make the cause of the corporation their cause. Barnard goes on to say:

...The subject of incentives is fundamental in formal organizations...Inadequate incentives mean dissolution...In all sorts of organizations the affording of adequate incentives becomes the most definitely emphasized task of their existence.

What were the incentives these participants received in exchange. These were of an economic nature: immediate income, economic security, and with time, a welcoming into the middle class (Whyte, 1956). After years of dedication these men have risen to the top. They have proved their willingness and ability to make a significant contribution to the system.

In this respect, Barnard (1938) has stated:

The most important single contribution required of the executive, certainly the most universal qualification is loyalty, domination by the organization personality.

No doubt these executives are intelligent, thinking men. The issue is that after a lifetime in the system, they have become part of it. Leaving it is not an option. Faced with the choice, they would not give up the status, the power, or the economic well-being of their families. At this point in their lives, career and personal needs coexist in an

antagonistic relationship, where satisfaction and dissatisfaction interact with each other.

This dynamics can be illustrated with the notion of organization values and family-career reconciliation as reported by one of our participants. When these two notions were submitted to the test of personal importance, participants classified organization values as "clearly most important" (1A=4) and discarded "family-career reconciliation" (D=1). In this test, the organization takes precedence over family. This issue, however, is not that simple. The numbers do not reveal the frustration and sadness that are underneath the participant's priorities. The interpretive analysis revealed a level of discomfort on the part of the participant. Even so, our participant reconciled this contradiction by adopting a position consistent with the status quo values. This position implies that there is nothing the participant could have done about this situation, despite the recognition that the situation was unfortunate. One can say that the system that intrudes and fragments their lives, is the same system that gives them a sense of security, economic stability, and power.

These contradictions, however, go beyond their family-career dilemmas. Participants own articulation of their work reveals contradictions on how they perceive themselves, their

work and their role. The notions participants categorized as most important for understanding their work are related to their responsibility to perpetuate the organization in an efficient manner.

For example, one of our participants when presented with the framing question expressed as important issues the "social function of the organization", the "Equal Employment Opportunity Act" and the "internal and external educational functions of the organization". These notions are reflective of a socially responsible approach to business. However, these notions were competing with other notions reflective of values that perpetuate corporate life and capitalism. These notions were "executive functions", "organization product", "strategic planning" and "profitability". When put to the test of personal importance, the socially responsible notions were discarded and the traditionally businesslike notions were categorized as highly important. This contradiction is reconciled by a belief that an executive is paid first to make the business profitable, everything else holds a subordinate position.

Another participant, when presented with the framing question generated an impressive number of notions about people: he expressed that because of the nature of his business, finding and retaining competent people was very

important. His notions regarding people recruitment and retention when submitted to the personal importance test came out as "clearly most important" (1A=4). Notions about trust building, human relationships and motivating people were discarded in this test. This represents a contradiction and exposes a conceptualization of people in utilitarian terms. People are basically hired to do their job, and concerns about relationships, motivation and trust are soft issues and can be displaced as lower priorities.

The contradictions revealed by this analysis are the manifestations of a system with values that are counter to reflective analysis as it relates to people and society. People and society can be important as long as the objectives of the organization are above them. The ability of individuals to suppress their discomfort with the social arrangements is what will guarantee their success.

C. Methodological Note

The analysis of the data from both the radical humanist and the radical structuralist paradigms represented a challenge. The measurements of influence over notion and influence of the notion over the participant was useful. It is a postulate of the radical humanist paradigm that people are creators of their own reality. Therefore, for a

participant to say that he had no influence over one of the self generated notions was representative of an entrapment.

The data was lacking, however, in providing the researcher with enough data to be able to conduct an in-depth analysis of the meaning of what participants were establishing. The method limited the ability of the participant to articulate the problems behind the notions generated with the self-questions. In this case the difficulty was similar to that presented when the data was analyzed from the interpretive paradigm. The social context in which executives work was also problematic for the radical humanist analysis. The language of the critical paradigms is taboo in American businesses.

The analysis from the radical structuralist paradigm also presented some difficulties. There was a lack of historical data that could point to the economic, social and political impact of the system on the participants role. Information that could enlighten the researcher about such matters was limited and obtained randomly during the interviews. A complementary method that allowed participants and researcher to explore more thoroughly the issues through observation and dialogue, would have generated data more appropriate for this type of analysis. It is this researcher's opinion that the Self-Q method would have been

more appropriate for multiparadigmatic analysis if the complementary methods issue had been resolved prior to the data gathering phase.

CHAPTER VI

SUMMARY AND RECOMMENDATIONS

There is much information available that points to a changing world which demands new alternatives for seeking understanding of situations relevant to executive thinking and performance. At a global level, American executives are faced with boundaries which continue to expand and re-define their space of existence and performance. This situation brings American executives in contact with different cultures and people who frequently represent differing world views and ideologies.

After much consideration we determined that the debate over paradigm commensurability gaining prominence in the literature on organizations ought to be extended to the role of executives. This seemed like a useful way to begin to reconceptualize the role of executives. It also represented an opportunity to influence executive thinking and development.

At the time I conceptualized the course of the study, I set out to engage in process that would allow me to investigate if executives are multiparadigmatic. During the course of this analysis it became clear that the issue of multiple paradigms analysis in connection with the role of

executives raised two meta questions; and, that our ability to know if executives are in fact multiparadigmatic was dependant on this researcher's ability to answer the metaquestions:

MQ1: Can executives be multiparadigmatic?

MQ2: What are the epistemological issues that need to be addressed so that we can find out?

As I moved through the paradigms I assumed the position of each one of them, that is, interpretive, functionalist, radical humanist and radical structuralist. Two processes were happening at the same time: I was analyzing the data from the position of the paradigm, and at the same time the process of doing the analysis was in itself an exercise that once concluded would provide information and experience that would help answer the two meta-questions. The two status quo paradigms were considered first. The role of the researcher in this analysis was to report the findings utilizing techniques, language and the writing style characteristic of the interpretive paradigm first and the functionalist second. Once this analysis was concluded, the researcher assumed the position of the critical paradigms. The analysis from the critical paradigms was based on a re-analysis of the status quo findings.

Once these analyses had taken place it was appropriate to respond to the two meta questions in order to determine the possibility of responding to the research questions that the study had originally set out to answer.

In the process of attempting to find out if executives are multi-paradigmatic, the researcher was forced into a situation of becoming multi-paradigmatic herself. Therefore, participants were multiparadigmatic to the extent that the researcher became multiparadigmatic herself and created the conditions where the presence of multiple paradigms could be identified.

A. The Meta-Questions

The following is a discussion that attempts to respond to the meta questions and is based on the researcher's experience with the participants and the method throughout the research process.

1. Can executives be multi-paradigmatic?

Paradigms are organizing concepts used to define and bring together intellectual communities. The members of these individual intellectual communities are in agreement about ideology and knowledge generation. For each intellectual community other paradigms represent opposing views. These opposing views can be received with great trust

or with great suspicion (Rao & Pasmore, 1989). If they are received with trust, the implication is that a favorable outcome emerged in one or both sides of the debates. On the other hand, if there is not a favorable outcome, opposing views do not meet and are ignored or rejected as viable forms of finding out information. Any attempt to generate knowledge is then received with great suspicious (Rao & Pasmore, 1989). Here lies the tendency to reject or ignore insights from other paradigms.

The question then becomes: what is it to be multi-paradigmatic? Our position is that to be multi-paradigmatic is to be able to go beyond the confines of the paradigm that underlies one's knowledge, positions, and philosophical beliefs. It is to study, be able to articulate, understand, and utilize knowledge which is representative of paradigms other than the one that dominates our knowledge, our understanding and our ideology.

We do not want to trivialize or underestimate the difficulty executives might face in their attempt to bracket or suspend the knowledge that is ingrained as their "truth". We do believe, however, that the ability to be multi-paradigmatic is one based on learning and purposeful applications of the theories and methods of more than one paradigm.

During this investigation some insights emerged about what is the mind-set that needs to be present in the executives, as well as the researcher, in order to benefit from the concept of paradigm commensurability. These insights point to a mind-set that is characterized by being open-minded, inquisitive, and purposeful. While we do not intend to establish an in depth-analysis of these concepts, we do offer working definitions of the terms as they are used in this discussion.

Openminded: By openminded we mean the ability of an executive to **accept** that any individual's understanding of a situation (including their own) is based on a set of assumptions and specific information that is worthy of examination. Openmindedness is achieved when executives can:

- a. hear and seek value in the understanding other people have about a situation, as they articulate it;
- b. analyze such understanding in light of the underlying assumptions of different paradigms;
- c. examine their own perceptions and understanding of a situation in light of the assumptions of different paradigms.
- d. engage in the process of having their assumptions challenged.

Inquisitive: We use the term to refer to an interest in **applying** methods of analyses that represent fundamentally opposing views, in order to seek understanding, arrive at a position, or establish an opinion. Executives are capable of being inquisitive when they are able to apply such methodologies.

Purposeful: By this we mean a state of mind that actively **seeks** information that represents different world-views. Multi-paradigmatic analysis is a process that can easily be discarded because of its complexity, particularly when the issue at hand is one in which executives perceive themselves as having personal knowledge or understanding in depth. It is precisely under these conditions that executives can benefit from actively pursuing multiparadigmatic analysis. Executives are purposeful when, irrespective of how thorough the information at hand might seem, they actively seek information representative of the concerns addressed by other paradigms.

In essence, the process of becoming multiparadigmatic is a socializing process stimulated by education, training and experience.

2. Epistemological Issues

Certainly, this question can only be answered by addressing the issue of methodology. At the moment of deciding what was the most suitable method to conduct this research we found ourselves in a position that, irrespective of the paradigm we chose, we excluded others, therefore engaging in a position contradictory to our multiparadigmatic argument.

The question then became: **Is there a method that allows the researcher to conduct multiple paradigms research?**

The Self-Q Method appeared to be promising for our purposes. The method was created with the objective of developing cognitive maps of the thought patterns of individuals. This objective operated counter to the purposes of our study. By establishing a cognitive map as the end result we interpreted the method as having most affinity with cognitive science. Therefore, we decided to modify the method and use the data gathering techniques of Self-Q. Once the data was gathered we engaged in data process and analysis that represented a multiparadigmatic approach to research. The totality of the data generated with the Self-Q Technique and the participant-researcher interaction was considered.

We analyzed the data by positioning ourselves in each one of the paradigms and looking at the same data through the analytical lenses of each one of the paradigms.

We began our analysis with the two status quo paradigms. We first positioned ourselves in the interpretive paradigm. From this paradigm the techniques used for analysis were borrowed from the life history methodology. A narrative about the researcher's interpretation of the experience was generated. When we positioned ourselves in the functionalist paradigm, we processed the data initially by using techniques from Strauss' grounded theory methodology. Then we submitted the processed data to a cluster analysis to obtain information that was representative of the group, as opposed to individual participants.

We continued our analysis with the two critical paradigms. First the radical humanist paradigm. We looked at the data generated by the interpretive paradigm from a critical perspective. Here we focused on uncovering the individual contradictions generated by participants. Here we borrowed language and insights from critical theory. Our last form of analysis was from the radical structuralist paradigm. From this paradigm we focused on issues illustrating social and organizational systemic contradictions voiced by the participants and the researcher.

B. Research Questions Reconsidered

To generate the information from which the research questions were answered, participants were presented with a framing question: "If I (the researcher) want understand your work as an executive, what questions should I ask?" The information was then used to respond to the research questions from each one of the paradigms in Burrell & Morgan's (1979) metatheoretical framework:

1. First Research Question

What do participating executives
see as the most relevant questions
for understanding their work?

a. **Interpretive Paradigm.** In theory, the most relevant questions are found in the verbatim self-questions generated by each participant. However, we found that each participant volunteered information outside of the structure of the self questions. This information is significant for our understanding of the experience of executives.

The first participant volunteered information about his childhood, his marriages, the process of reaching the top, and his education. He shared the fact that he had grown with limited economic resources and had "worked his way up."

The second participant shared with the researcher the effort he had to make to overcome his limitations in his

ability to socialize, to master the English language, and to his deeply rooted shyness. He also said that he grew up poor in a small town in Puerto Rico and belonged to a large family. He talked about how lonely it is at the top; that he sometimes had difficulties determining if some of the people offering him friendship are sincere friends or have an ulterior motive because of his position.

The third participant shared with the researcher how he always took advantage of the management development opportunities the company offered him. He also shared how determined he was to develop skills, such as playing tennis and golf, that while not job related would give him access to the "class" to which most executives belonged, the upper middle class. This participant also grew up poor and belonged to a large family.

The fourth participant shared how he broke out of poverty. He expressed that while growing up poor in New York City he developed resentment towards his situation. He expressed that he did not have a good relationship with his parents, particularly his mother, and that his wife is to credit for how much these relationships had improved over the years. He spoke about his wife of over 30 years. He also expressed that he was a workaholic, but that he made it a point to everyday take some "me" time.

b. Functionalist Paradigm. The analysis of the data from the perspective of the functionalist paradigm revealed that the most important questions for the participants in this study were consistent with traditional corporate culture concerns. When the data was submitted to cluster analysis themes such as organization product, organization success and human resources were grouped together as similar because of their high scores.

It was also found that issues related to lower hierarchical level skills were grouped together by the cluster analysis because of their low scores. These were management functions and time. Those issues typically labeled as soft issues in the corporate world also were grouped as low scorers. These issues were people trust, human relations and personal dilemmas.

c. Radical Humanist Paradigm. The analysis of the data from the radical humanist paradigm uncovered some concerns. One of these issues was the tendency of the executives to separate their lives, their jobs, and their organization, with the organization being the main priority. Another concern was the self-labeling as workaholics. It was evident that our participants had great faith in the organization. This is obviously based on their own experience of having

made it to the top. Their acceptance of the organization structure, despite the reservations they articulated about their experience making it to the top, is a concern of the radical humanist paradigm.

d. Radical Structuralist Paradigm. The analysis of the data from the radical structuralist paradigm revealed that issues such as class and economic power were very much present in the participants' minds. While their articulation of these issues as consistent with an acceptance of the structures and great loyalties towards the system, it was also evident that they had experienced great pains in the process of reaching the top. Despite these great pains, participants continue to live a life of total devotion to the organization. Only one of the participants revealed that in his mentoring process with the upcoming executives he takes the time to help them understand that they must take into account what they want for their families and what they want in terms of their careers. The fact that three out of the four participants proclaimed themselves as workaholics is a concern of the radical structuralist paradigm, in that the organization culture today continues to reward this behavior at the expense of a decaying society.

This analysis from the position of the four paradigms in Burrell & Morgan's (1979) framework was possible due to the metatheoretical position assumed by the researcher. The researcher positioned herself within two paradigm of the same ideological position (the status quo), conducted an analysis and subsequently removed herself from the dimension. Once removed from the status quo dimension, the researcher reanalyzed the findings from the position of two critical paradigms. At this point the paradigms were at different levels in analyses. This allowed the researcher to go beyond the common sense interpretations of the status quo paradigms and question the findings because of a lack of reflexivity. The identification of multiple paradigms influence can only be accomplished in instances where the researcher assumes a meta position.

2. Second Research Question

**Do executives in the process of
articulating their experience
exhibit multiparadigmatic influence?**

The role of the researcher in this study was crucial for the process of finding out if executives could be paradigmatic. It is the researcher who had access to the language and the underlying assumptions of each one of the paradigms.

There is no question that the orthodoxy of organization studies continues to dominate organizations. The literature, academic and popular as well, reflect this dominance. It was evident that when executives in this study articulated the self questions they emphasized that which the field recognized as important. While each one of these executives articulated issues consistent with the concerns of the interpretive and critical paradigms, they did not do so utilizing the language of the paradigm in questions. The issue of **class** is an example. Executives articulated class through their narration of their childhood. All volunteered the fact that they had grown up poor.

While this is a concern of the radical humanist paradigm, the language of the critical paradigms was inaccessible to executives. The question this raises is why has the language been inaccessible? Two situations have contributed to this inaccessibility: 1) academic training; and, 2) the focus of management development programs.

3. Summary on Methodology: Third Research Question

**How useful is the Self-Q Method
for conducting multiparadigmatic
research?**

One of the main problems faced by this research study was the identification of a method appropriate for

multiparadigmatic analysis. The very acceptance of seeing the world from a position that acknowledges that there could be a method that is appropriate, positions the researcher in one of the paradigms.

The Self-Q Method was used with the purpose of testing whether in fact it could be useful for this type of study. The method used in this study represented a point of departure for multi-paradigmatic analysis. This researcher experienced that the findings of this multiparadigmatic research depended on the lenses through which the data was examined. Therefore, the possibility of answering the research questions of this study was determined by the paradigm from which the data was being analyzed.

It was the experience of this researcher that complementary methods were needed for a more in-depth analysis of the experience of the participants. From the perspective of the interpretive paradigm, the Self-Q Method as a research technique proved to be valuable for gathering data that would be analyzed using the life history methodology. The aim of this form of analysis in this study was to understand the process by which executives attribute meaning to their past experience and how such meaning influences who they are today. This meaning is found in the narrative of the interaction and in the statements embedded

in the participant-generated self questions. However, a built-in elaboration of each one of the self questions would have generated data suitable for a more in-depth analysis.

As for the functionalist paradigm, the cluster analysis would have generated more reliable information if the sample would have been of a larger size.

As for the radical humanist paradigm, a more in-depth narrative to complement the self questions, similar to that recommended for the interpretive analysis, would have yielded a more comprehensive analysis of the findings.

The radical structuralist paradigm would have required a more detailed study of the historical and structural underpinnings of corporate life.

C. Recommendations

1. For Academics

The primary recommendation from the researcher is that the debate on paradigm diversity that is gaining prominence in organization studies continue to be extended to senior executives and their professional development. This is likely to stimulate the use and validation of different research methods which would help advance the idea of multiple paradigms research. It is essential that the point of departure for multiple paradigms analysis offered by this

research be made accessible to the student researcher and that the methodology continue to be tested and improved upon.

It is essential that for this to occur students be exposed to the information and skills which will stimulate multiple paradigms analysis, a practice that is very limited in higher education. It is necessary that the search for different methods appropriate for multiparadigmatic analysis continue.

It is also important that because there is no monopoly over the academic fields from which future executives are recruited, students throughout higher education be exposed to multiple paradigm analysis.

2. For Practitioners in Organization Development and Training

It was evident from this study that management training and executive development programs continue to be a significant source from which executives to be obtain their information and professional development. It is there for a essential that practitioners focus on providing their participants an opportunity to search for applications of other paradigm assumptions to organization understanding.

The term paradigm is an academic concept with a specific language. It is likely that the concept of multiple

paradigms analysis become of interest to executives in times in which organizations, irrespective of their economic success, are experiencing a lack of stability in which need for different forms of analysis is greater than ever. The language of multiple paradigms, however, needs to be translated into language that is likely to be accepted by organizations so as to avoid resistance based on terminology and levels of abstraction.

We recommend that practitioners make available to different corporate audiences training programs which stimulate multi-paradigmatic thinking and analysis. For this it is necessary that practitioners make available to executives frameworks and methods, like paradigms and the Self-Q Method that can be the basis to reorganize their thinking.

It is necessary that through executive development and training programs executives be exposed to alternative forms of analysis which offer them the opportunity to examine their thinking from a multiple paradigms perspective so as to enhance their understanding of situations, issues, and concepts.

3. For Executives

For executives to benefit from multiple paradigms analysis it is necessary that they practice the process of reconceptualizing their role. It is this practice what will begin a process of learning that will eventually make executives more capable of doing business with other countries, other cultures, and other ideas.

Decades of world leadership and mono-cultural concerns have established practices in American corporations that are fundamentally closed to other ideas, particularly those ideas that are in ideological contradiction with the American status quo.

It is also necessary for executives to reconsider their approaches to learning and understanding situations that arise in the course of carrying out their role. To accomplish this executives need to practice the use of different methods. It is crucial for executives to understand that one phenomena can be studied from many different views and that together these differing views yield a comprehensive analysis of issues.

We close this piece with the conviction that it is urgent for executives, researchers and other professionals to

engage in a process of developing multi-paradigmatic understanding.

APPENDIX A - CONVERSION TABLE FOR SCORES
SUBMITTED TO CLUSTER ANALYSIS

VARIABLE	RESPONSE	CODE	SCORE
Personal Importance (PI)	Clearly Most Important In Between Most Important Discarded Missing	1-A	4
		1-B	3
		1-C	2
		None	1
		None	0
Influence Over Notion (ION)	Clearly Most Influential In Between Most Influential Discarded Missing	4-A	4
		4-B	3
		4-C	2
		None	1
		None	0
Influence Over Self (IOS)	Clearly Most Important In Between Most Important Discarded Missing	7-A	4
		7-B	3
		7-C	2
		None	1
		None	0

Conversion Table for Scores Submitted to Cluster Analysis

APPENDIX B - PARTICIPANTS' PROFESSIONAL PROFILE

Participant	Position	Years in Position	Industry	Type of Organization	Size
1	General Manager	> 10	Oil	Service	Large
2	President	< 5	Insurance	Service & Sales	Medium
3	President	> 5	Pharma- ceutical	Manufacturing	Large
4	Vice-President	< 5	Business Brokers	Sales & Service	Small

Participant Professional Profile.

APPENDIX C - CONSENT FORM

I, _____ agree to participate in a study entitled:
Executive experience: a multiparadigmatic analysis of the work experience of
selected group of senior executives.

The study will be conducted by Julia Santiago, a doctoral candidate at
the University of Massachusetts, School of Education.

I understand that:

1. the purpose of this study is to develop a better understanding of
the work experience of executives;
2. the information generated from my participation in this study will
be initially used to prepare a written doctoral dissertation, and at a latter
date journal articles for academic publication;

The researcher and the undersigned agree to the following conditions
regarding the collection and safeguarding of information collected for the
study:

1. That I will participate in a maximum of four interviews of a
duration of 40 to 60 minutes each to be held at different dates.
2. The data generated in the interviews will be collected in writing
and an audio tape may be used to record the interactions between participant
and researcher.
3. Initials or psuconyms will be used to protect the identity of the
participant.
4. I may request that any part of the interview not be included in the
study.
5. My participation in this study is voluntary and I may withdraw at
any point.
6. I will receive no monetary compensation for my participation.

Researcher

Participant

Date _____

APPENDIX D - SELF-QUESTIONS, FIRST PARTICIPANT

1. What do you feel good about when you go home after work?
2. Is it important to you to make a contribution to society, to feel that mankind is better for something you did?
3. Do you have difficulty just earning a profit for no other reason?
4. Is it important to you to reconcile shareholders', community and employee needs?
5. Are you in the business for the longterm?
6. What is the timeframe of your thinking?
7. What would you say about your belief in people?
8. Is it relevant to help people understand where the organization is going and empower them to move in that direction?
9. How do you articulate the organization vision so your people can move in that direction?
10. What is the direction of your organization?
11. Do you make your decisions intuitively or analytically?
12. Do you make your decisions yourself or by consensus?
13. How do you spend your time?
14. Do you know how do your people feel about interacting with you?
15. Are you in the service business?
16. What are your success factors?
17. How do you balance conflicting demands between job and family?
18. How do you plan your time?
19. How is your relationship with your contact executive?
20. What are the values of your organization?
21. What are the business processes you use to manage your organization?

**APPENDIX E - LIST OF NOTION CARDS,
FIRST PARTICIPANT**

1. What I feel good about when I go home after work
2. I have made a contribution to society
3. I have difficulty just earning a profit for no other good
4. Shareholders, community and employee needs
5. I am in the business for the longterm
6. Timeframe of my thinking
7. Belief in people
8. Help people understand where the organization is going and empower them to move in that direction.
9. Articulate the vision so people can understand the direction
10. Organization direction
11. I make my decisions intuitively or analytically
12. Decision Making: self or consensus
13. I spend my time
14. My people feel about interacting with me
15. I am in the service business
16. Success factors
17. I balance conflicting demands between family and job
18. Time Planning
19. My relationship with my contact executive
20. Organization values
21. The business processes I use to manage my business

APPENDIX F - SELF-QUESTIONS, SECOND PARTICIPANT

1. What are the executive functions that you must perform?
2. Of those, which are the most important?
3. What market are you in?
4. What are the social functions of the organization?
5. How important is your personnel?
6. How much time do you dedicate to planning?
7. What type of human relationships do you have with personnel and staff?
8. How much importance do you give to strategic planning?
9. How important is profitability to your performance?
10. How do you implement the Equal Opportunity Employment Act?
11. What are the internal and external educational functions of the organization?
12. How do you manage balancing your business life and your family life?
13. How much should staff influence executive decisions?

APPENDIX G - LIST OF NOTION CARDS,
SECOND PARTICIPANT

1. Executive functions
2. Most important executive functions
3. Organization product
4. Social function of the organization
5. Personnel importance
6. Time dedicate to planning
7. Human relationships with personnel and staff
8. Strategic planning
9. Profitability
10. The Equal Opportunity Employment Act
11. The internal and external educational function of the organization
12. Balancing business life and career life.
13. People Trust

APPENDIX H - SELF-QUESTIONS, THIRD PARTICIPANT

1. What is the nature of the 936 regulations?
2. What products do you manufacture?
3. How does the technology of your organization compare to that of the competition?
4. Where is your organization positioned in the multinational structure of the enterprise?
5. What are your basic management functions?
6. How would you describe your personal relationship with Headquarters?
7. How do you measure success?
8. What type of professionals occupy the basic management functions and what is their caliber?
9. What are the objectives of your organization?
10. What are your objectives as leader of this organization?
11. What mechanisms have you developed to accomplish the objectives of your organization?
12. What mechanisms have you created to measure accomplishments?
13. What mechanisms do you have to measure effectiveness?
14. What is your vision for this organization?
15. What are your personal objectives?

APPENDIX I - LIST OF NOTIONS CARDS,
THIRD PARTICIPANT

1. 936 companies regulations
2. Organization products
3. Technology of organization compared to competition
4. Relationship of Organization to Int'l headquarters
5. Management functions
6. Personal relationship with headquarters
7. Organization success
8. Quality of key personnel
9. Organization objectives
10. Objectives as a leader
11. Objective accomplishment through mechanisms
12. Measurement of outcomes
13. Measure of effectiveness
14. Organization vision
15. Personal Objectives

APPENDIX J - SELF-QUESTIONS, FOURTH PARTICIPANT

1. What is the business of your organization?
2. What are the activities that you perform?
3. How do you build an inventory?
4. How do you get your business to survive?
5. How do you get people to become committed to the organization and remain it it?
6. What do you do to motivate people?
7. How do you go about retaining people so your organization can survive?
8. What is your vision for this organization?
9. How do you use your time?
10. How do you build trust with your people?
11. How do you go about negotiating your business?
12. How important are human relationships in your business?
13. How important is your personal drive to your success?
14. How do you go about developding your personal skills?
15. What kind of technical skills do you need for your business?
16. What kind of soft skills do you need for your success?
17. How do you go about assessing your sales?
18. How do you match a client with the right product?
19. How do you reconcile conflicts between your role as a manager and your role as an owner?

APPENDIX K - LIST OF NOTION CARDS,
FOURTH PARTICIPANT

1. Organization business
2. Activities performed
3. Inventory building
4. Organization survival
5. People retention
6. Motivating people
7. People retention
8. Organization vision
9. Use of time
10. Trust building
11. Business negotiation
12. Human relationships
13. Personal drive
14. Personal skills development
15. Technical skills
16. Soft skills
17. Assessment of sales
18. Product - Consumer match
19. Owner-manager role conflict

APPENDIX L - PARTICIPANT-GENERATED NOTIONS AND
THEIR CLASSIFICATION FOR PI, ION AND IOS:
FIRST PARTICIPANT

	PI	ION	IOS
1. Personal Satisfaction	1A	4B	D
2. Social Contribution	1A	4B	D
3. Personal Values	1A	4B	D
4. Shareholders, community and employee needs	1A	4A	D
5. Personal Commitment to organization	1A	4C	7A
6. Timeframe of thinking	1A	4A	7A
7. Belief in people	D	4A	7A
8. People empowerment	1A	4A	7B
9. Organization Vision	1A	4A	7B
10. Organization Direction	D	D	D
11. Decision Making: intuitive or analytical	D	4A	7A
12. Decision Making: self or consensus	1B	4A	7A
13. Use of Time	D	D	7B
14. Perception of Others Toward Self	D	D	D
15. Organization Product	1C	D	7A
16. Success Factors	1A	D	7A
17. Family-Career reconciliation	D	D	D
18. Time Planning	D	D	7B
19. Relationship with Superiors	D	4C	D
20. Organization Values	1A	4A	7A
21. Business Management	D	D	D

APPENDIX M - PARTICIPANT-GENERATED NOTIONS AND
THEIR CLASSIFICATION FOR PI, ION AND IOS:
SECOND PARTICIPANT

	PI	ION	IOS
1. Executive Functions	1A	D	D
2. Most important exec. functions	1B	D	7C
3. Organization product	1A	4A	D
4. Social functions of organizations	D	D	D
5. Personnel importance	1C	4A	7B
6. Time dedicated to planning	1B	D	7A
7. Human relationships with personnel and staff	D	4C	D
8. Strategic planning	1A	4B	D
9. Profitability	1C	4A	7B
10. Equal Opportunity Employment Act	D	D	D
11. Internal and External Educational Function of organization	D	D	D
12. Balancing Business and Family Life	D	D	D
13. People Trust	1A	4A	D

APPENDIX N - PARTICIPANT-GENERATED NOTIONS AND
THEIR CLASSIFICATION FOR PI, ION AND IOS:
THIRD PARTICIPANT

	PI	ION	IOS
1. 936 companies regulations	D	D	7A
2. Products	1A	D	7C
3. Technology	D	D	D
4. Relationship of org to headquarters	D	D	D
5. Management functions	D	D	D
6. Personal relationship with headquarters	D	D	D
7. Organization success	D	D	D
8. Reliance on staff	D	4C	D
9. Organization objectives	1A	D	7A
10. Objectives as a leader	1A	4A	7C
11. Obj. accomplishment mechanisms	1B	4B	D
12. Measurement of outcomes	1B	4B	D
13. Measure of effectiveness	1B	4B	D
14. Organization vision	D	D	7C
15. Personal objectives	1C	4A	7C

APPENDIX O - PARTICIPANT-GENERATED NOTIONS AND
THEIR CLASSIFICATION FOR PI, ION AND IOS:
FOURTH PARTICIPANT

	PI	ION	IOS
1. Organization Product	1A	4A	7A
2. Business Activities Performed	1B	4B	7A
3. Inventory Building	1B	D	D
4. Business Survival	1A	D	D
5. People retention	1A	4B	7A
6. Motivating People	D	D	7A
7. Recruitment of Personnel	1A	D	7A
8. Organization Vision	D	D	D
9. Use of time	1B	4B	7A
10. Trust building	D	D	7A
11. Business negotiation	1A	D	7A
12. Human relationships	D	D	7B
13. Personal drive	1B	4A	7A
14. Personal skills development	1C	4A	D
15. Technical skills	D	D	7B
16. Soft skills	D	D	D
17. Assessment of sales	D	D	D
18. Product - Consumer match	1A	D	D
19. Owner-manager role conflict	1B	D	D

APPENDIX P - NOTION CLUSTER CONVERSION TABLE

Executive Function

001	Business management
002	Executive functions
003	Management functions
004	Business negotiation

Time

001	Use of time
002	Time dedicated to planning
003	-----
004	Use of time

Fulfillment

001	Personal satisfaction
002	-----
003	Personal objectives
004	Personal drive

Organization Future

001	Organization vision
002	Strategic planning
003	-----
004	Organization vision

Organization Product

001	Organization product
002	Organization product
003	Organization product
004	Organization product

Organization Success

001	Success factors
002	-----
003	Organization fuccess
004	Business survival

APPENDIX P -NOTION CLUSTER CONVERSION TABLE (Cont.)

People Trust

- 001 Belief in people
- 002 People trust
- 003 Reliance on staff
- 004 Trust building

Human Resources

- 001 People empowerment
- 002 Personnel importance
- 003 -----
- 004 Recruitment of personnel

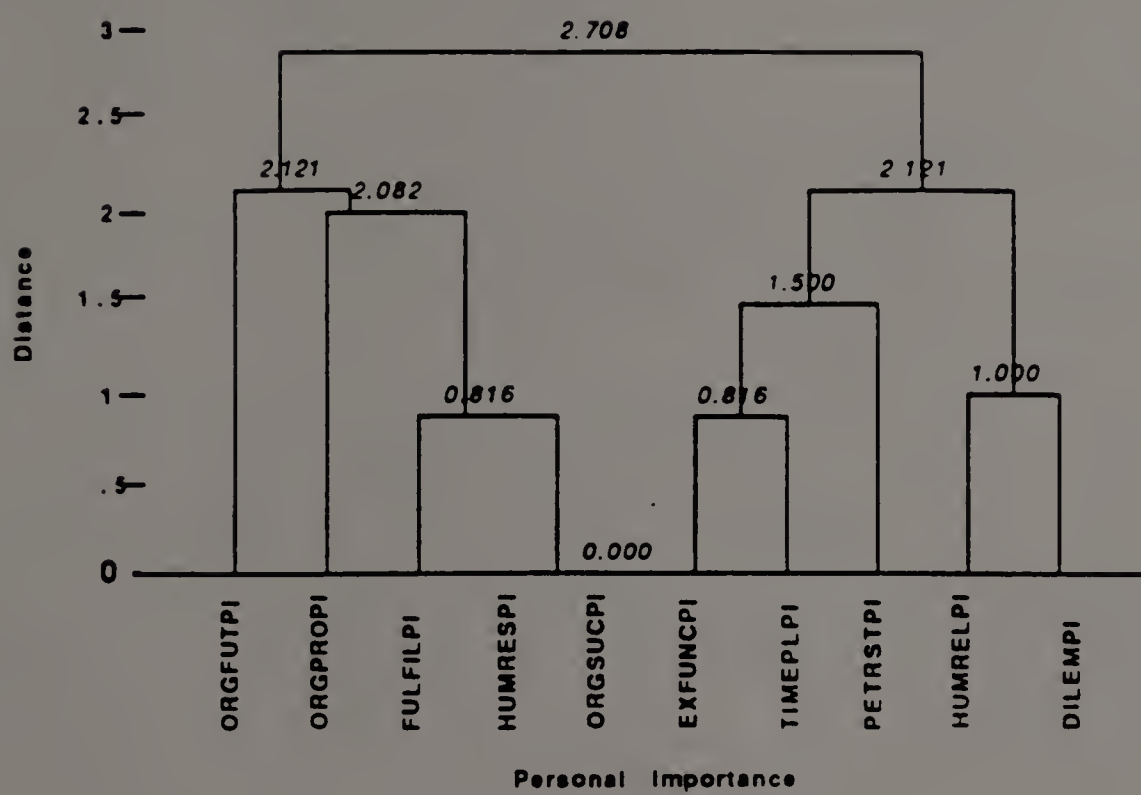
Human Relations

- 001 Relationship with superior
- 002 Human relationship with personnel and staff
- 003 Personal relationship with headquarters
- 004 Human relationships

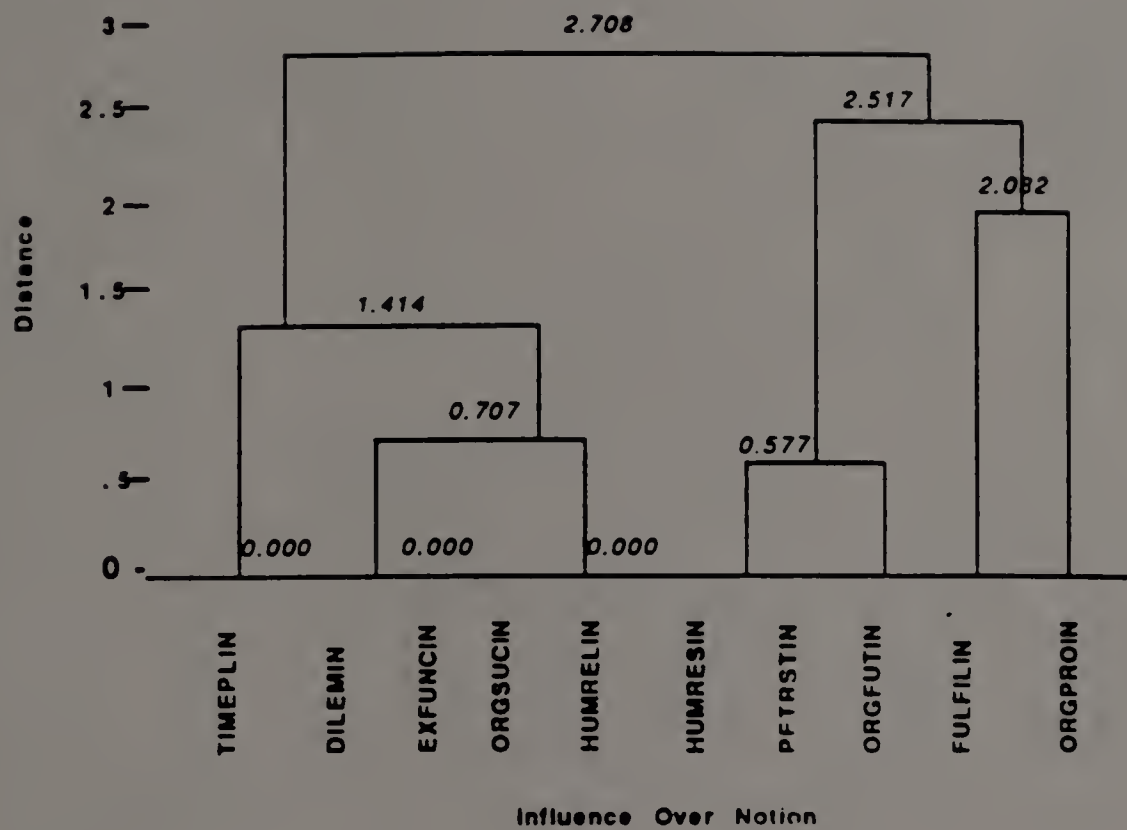
Dilemmas

- 001 Family career reconciliation
- 002 Balancing business and family life
- 003 -----
- 004 Owner-manager role conflict

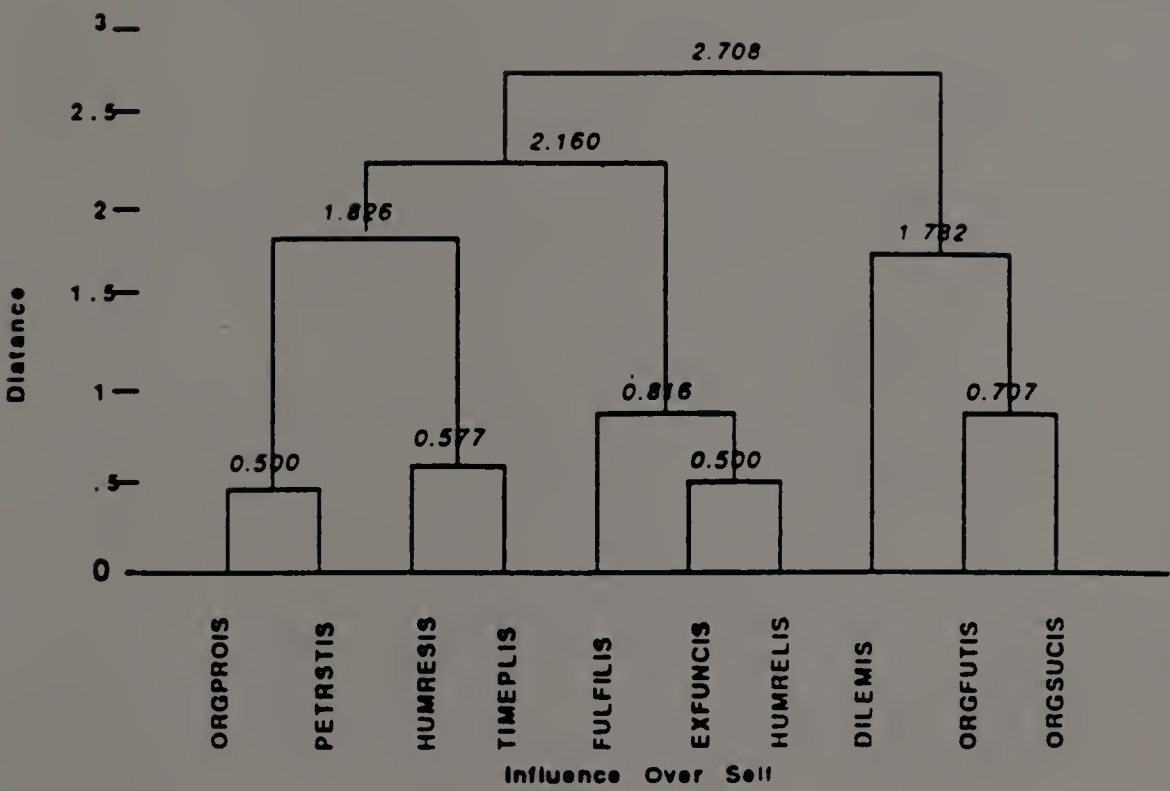
APPENDIX Q - DENDROGRAM FOR PERSONAL IMPORTANCE



APPENDIX R - DENDROGRAM FOR INFLUENCE OVER NOTION



APPENDIX S - DENDROGRAM FOR INFLUENCE OVER SELF



APPENDIX T - INTERNAL-EXTERNAL NOTIONS BY CATEGORY

	ORGANIZATION	PEOPLE	SELF
INTERNAL	Vision Values	Empowerment Importance	Values Commitment to Organization
	Success Survival		Timeframe of Thinking
EXTERNAL	Mission Products	Stockholder's Community Employee Needs	Functions Social Contribution
	Objectives Negotiation	Recruit Retention	

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